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Nestorians.

LETTER FROM MR. COAN, FEBRUARY 22,  
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THE last letter from this mission, published in the May Herald, encouraged the hope that the Nestorians were about to be blessed with another season of refreshing from the Lord. From this communication of Mr. Coan, it seems that God has, indeed, appeared for that favored field. Thus have our brethren been permitted to see revivals of religion, in connection with their labors, in three successive years. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Revival in the Seminaries.

It is with gratitude that we are able to report the progress of the delightful work of grace, the tokens of which began to appear about the date of our last communication. As yet the interest has been mostly confined to our seminaries. The indications of the Spirit's presence were not as sudden or as marked as they have sometimes been. At first there were evident, on the part of a few, greater prayerfulness and circumspection. Their closets were more frequently visited, and their pleadings were more earnest and protracted. Their deportment, which had been studious and unexceptionable in the main during the whole term, became more quiet and watchful.

This prayerful spirit has increased until the present time. You will rejoice to learn that all for whom we have here-

tofore indulged a hope, have been greatly quickened and revived. The fear that they might not behold the repentance and conversion of their companions who had been left in former revivals, or had recently joined their number, amounted sometimes almost to agony.

Hitherto the work has not been characterized by such overwhelming convictions of sin, neither has there been such an audible outbreak of feeling, as the mission had previously seen. The Spirit has come more like the gentle dew, and has been more silent, though, we trust, not less effectual in its operations. One year ago the great majority of our pupils were more or less wrought upon. Those of them who are now members of the seminaries, with scarce an exception, have been brought forward; and they seem to be attaining to greater degrees of grace. Even some of those who were considered the most doubtful, now give pleasing evidence of a saving change. Many whose piety was of a somewhat passive character, are now coming forward, and taking a higher and much more decided stand.

Most of those who have joined the seminaries this year, have been more or less affected. Some of them, indeed, are cases of very great interest; and we cannot but hope that they have been born again. The clearness of their views concerning their lost estate by nature, their awful guilt in the sight of God, the justice of God in their condemnation, the nature and necessity of re-

penitence toward God and faith in our Lord Jesus Christ, is really astonishing, and forces the conviction upon our minds that their lack of light and knowledge has been more than supplied by the teachings of the Spirit. It is often very affecting to hear their simple story, and to trace the dealings of the Spirit with them. They seem less anxious to know whether they may hope for salvation, than they are to obtain the forgiveness of their sins.

Christians will recognize in the preceding narrative the undoubted marks of a genuine revival. The subjoined statement will call to mind facts of a similar character, which have often occurred in this country. "At the commencement of the revival," Mr. Coan says, "many of our hopelessly pious students renounced their hopes, such were their convictions of the holiness of the law of God and of their violations of its sanctity; though there has been a decided change for the better in this respect." And the following extract discloses a state of things which must be intensely gratifying to the missionary.

Having occasion sometimes to pass in the vicinity of the students' praying closets, I have been struck with the apparently subdued and chastened spirit of their devotions. Instead of loud and boisterous demonstrations, their quiet and suppressed tones have rather indicated a desire to unburden the soul before God in secret places. Now they are beggars for only one of the smallest crumbs from the Master's table; now their eyes hang on their Lord, as the eyes of a servant hang on his master; now they are not worthy to be received as sons, and desire to be accounted only as servants.

Another is fleeing for deliverance from the "roaring lion," who "goeth about seeking whom he may devour," to the "Lion of the tribe of Judah." Another is a prisoner taken captive by Satan, and prays to be rescued from his chains, and to be made a free man in the Lord. Sometimes their closets are vocal with prayer till a very late hour; and they not unfrequently rise at midnight, and a great while before day, to engage in their favorite employment.

The teachers employed by the mission have rendered valuable assistance in these interesting circumstances. Deacon Tamo, especially, has proved himself a very efficient co-worker; indeed, he was one of the first to discover "the little cloud," when it was "like a man's hand." But just as his labors were most needed, he was laid aside by sickness; and his convalescence has

been greatly retarded by the event described in the following extract.

### *A happy Death.*

The nephew of Deacon Tamo, a youth of seventeen, and a member of the seminary, has sickened and died. Mr. Cochran, whose better acquaintance with Guergis renders him more competent, will prepare a fuller account of this afflictive providence than I am able to give; but it may not be improper for me to attempt to describe some of the thrilling scenes connected therewith, which it was my privilege to witness. I have often seen the power of the gospel to sustain in a sick and dying hour; but never have I beheld richer displays of that power than in the case of this young person.

His sickness was very severe, so much so as to deprive him of reason at times; but no murmur escaped his lips. On one occasion he called me to his side; and after expressing himself in the most grateful terms for the little attentions he had received, he proceeded of his own accord to say, "I am very sick, I know; but I think I may recover. On one account I wish to get well, namely, that I may serve God by laboring in his vineyard." After expressing the deepest solicitude in regard to his absent parents, and the people of his native Gawar, he remarked, "But if God should not help me, what could I do? Let him throw his hand from me, (that is, let me die;) the sooner the better; why should I live longer to sin against my Savior." He then said, "I wish to die, I want to see my Savior." I asked him, "Is not Christ near?" "Yes, he is very near to me. He is at my side. My eyes hang on him. I see the crown of thorns on his head. I see the blood flowing from his side. I see the print of the nails in his hands and feet." "Guergis, have you faith in him? Do you receive him as your Savior?" "Oh yes. My faith is strong in him."

He then closed his eyes, and offered one of the most touching prayers I have ever heard. It were in vain for me to attempt to repeat it. He began by expressing a desire to die and be with Christ; but he checked himself by saying, "Not my will, but thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of his grace, and in making him a partaker

of promises which had been given to Abraham, to the prophets, and to the apostles.

His humble confession of sin, his strong confidence in the efficacy of the great atoning Sacrifice, even for him, sinful as he was, his entire renunciation of all righteousness of his own, and all dependence upon any thing save the grace of God in Christ, were deeply affecting. He ceased, and on opening his eyes he saw us weeping. "Why do you weep?" said he. "If it is the will of God that I die, my heart is burning to see Christ, and behold him in his glory; my heart is burning, my heart is burning." I was much overcome by his simple, childlike faith, and his unwavering confidence in his Savior; and I thought, "Surely here is a monument of grace, worth infinitely more than all the treasure and self-denial which have been expended by the Church in the whole history of missions." Not long afterward, he called Deacon Tamoo and Khamis to him, and, having asked their forgiveness, exhorted them to greater prayerfulness and faithfulness.

What a testimony for the grace of God have we in this simple story! This triumphant believer, not many months before his decease, was a degraded, ignorant, profane boy, having his home in the wilds of Koordistan! And it is to produce such mighty transformations in lost and darkened minds, that missionaries are laboring in all parts of the earth.

There was an unusual concourse at the funeral of Guergis. Instead of the usual haste of this people in burying their dead out of their sight, in some cases almost immediately after dissolution, his remains were kept till the following day. They were then placed in a rude box, covered with a black cloth, brought into the seminary and placed upon a table.

Mr. Perkins conducted the funeral exercises, and preached from the passage, "Blessed are the dead who die in the Lord," &c. Remarks were made by different members of the mission at the close. The silent tear of suppressed grief was upon every countenance, and took the place of the more boisterous and loud lamentations for the dead, which ordinarily characterize Nestorian funerals. The father of the deceased, in the agony of parental grief, frequently rose from his seat during the exercises, and bent forward, with streaming eyes and agitated frame, to gaze upon the

coffin which contained the remains of his dear and only son; and it seemed as if his heart would burst. But he has borne himself like a Christian throughout this severe trial.

After these exercises, Mr. Coan says, the customary burial service was read; and the body was committed to the grave near the seminary.

#### *Interest in Other Places—Schools.*

It has been already stated that the religious interest has mostly been confined to our two seminaries. And yet the attendance at our various preaching services has been very encouraging. At Seir nearly the whole village is present. Our congregation in the city numbers from one hundred and fifty to two hundred. At Geog Tapa there seems to be an unusual degree of interest. The meetings are crowded, the number present sometimes amounting to nearly six hundred. Some who have been hardened in sin, appear to be troubled and anxious. John, the pastor, is greatly encouraged; and he says that he is looking for a revival. His labors are very abundant. At Degalla, where there is a regular preaching service, the congregation has steadily increased to nearly a hundred. At Ardeshai, Priest Abraham's parish, the attendance is very large, varying from one hundred and fifty to four or five hundred. There is also a regular service at Wasserowa, with an increasing attendance. And preaching on the Sabbath has lately been recommenced at Charbâsh, a notoriously wicked village; and though very few were present at first, at the end of five Sabbaths the number of hearers had increased from nine to fifty. I have no doubt if the great mass of the people could be reached by the regular and faithful preaching of the gospel, Seir and Geog Tapa would not be the only villages where comparative order and quiet, with a pleasant attendance upon the means of grace, characterize the Sabbath.

The village schools are reported as in successful operation. More than eight hundred pupils are receiving instruction in them.

Mr. Stocking has made an arrangement for a monthly meeting of all the school teachers; and we think the plan a good one for more reasons than one. Many things can be said to them collectively, for their mutual benefit, whereby a healthful stimulus will be imparted to their minds. The faithful are encour-

aged; the dilatory are quickened; and life is infused into all. This meeting is held on the first Monday of the month; hence all are present at our monthly concert. They thus become informed of what is doing for the spread of the gospel in different countries, and enlightened in regard to their own duty as the recipients of its blessings. The impressions which they receive, more valuable than their monthly stipends, they carry to their villages, where, we trust, they are not entirely lost.

The monthly concert collections at Seir are given to Deacon Guergis, the Mountain Evangelist. He has recently returned from one of his preaching tours, Mr. Coan says, and speaks from an overflowing heart of the kindness of his reception, and of the readiness with which the gospel is listened to. In some places where he had previously met with opposition, he found the gain-sayers anxious to hear the message of salvation.

The contributions taken up in the city are expended in sustaining the two Nestorians who are laboring in Bootan. Letters have been received at Oroomiah from these brethren, giving an account of their journey to Bootan, and of their efforts subsequently to their arrival. On their way they suffered, occasionally, from unsuitable food, "and sometimes they had nothing to eat from morning till night."

The wild and rugged scenery through which they passed, seems to have made a very deep impression upon these simple-hearted men. "The narrow foot-path, built up of stones against the rocks," the "high and fearful precipice above," the "deep and awful abyss, with the roaring river below," the "great and fearful wonders of God" which they saw, so filled them with awe, that, to use their own language, they were "nearly frightened to death." "But," say they, "God comforted us; so that we went on in peace and joy, knowing that he was our helper."

They took occasion to preach Christ wherever they stopped, among papists as well as among those of their own faith. They spent one Sabbath in a papal village. In it they found some of their own people, whom they warned to beware of the errors of the "Man of Sin." "Many papists came to dispute with us," they write, "among whom was the priest. He talked to us about confession to the priests; and the fifth verse of the thirty-second Psalm he made to read, 'I said I will confess my transgressions to the priest,' instead of the Lord." They went to the papal church, moreover, and were much shocked by what they there saw. We shall probably hear from these brethren again at some future day.

LETTER FROM MR. COCHRAN, FEBRUARY 22, 1851.

In the preceding letter, Mr. Coan intimates that Mr. Cochran "will prepare a fuller account" of the character and death of Guergis, than he himself is competent to give; and the present communication is devoted entirely to this interesting theme. An acquaintance of three years with a beloved pupil has enabled Mr. Cochran to apprehend and appreciate the character which he undertakes to describe; and though he regrets that his duties in the seminary, especially at the present time, will not permit him to do justice to his subject, the reader will rejoice that he has not refused to do what he could.

### Religious History of Guergis.

Guergis came to us a rude mountain boy, having little in his external appearance to recommend him to our favor; and he scarcely exhibited more than ordinary capabilities or attainments, until after a residence of two years with us. Immediately upon being brought under religious influences, he is reported to have abandoned profaneness, to which from his earliest speech he had been much addicted. He became a hopeful subject of the revival of 1849, and maintained through the succeeding year, both in the seminary and at home, a walk and conversation in harmony with the expectations that had been formed in regard to him.

The family speak of him at this time as a dutiful and affectionate son, and believe that he habitually maintained secret prayer. In the spring of 1849, one of our number was at Gawar; and, walking out to visit an old church, the walls of which only are standing, he accidentally overheard this lad engaged in prayer; and he was so struck with the humility and fervor exhibited, as to feel assured that the youth had learned the language of Canaan.

The revival of the succeeding winter wrought a still greater external change in Guergis. His convictions of sin became more powerfully pungent, and his prayerfulness and interest in the welfare of souls more earnest and all-engrossing. I well remember questions of conscience and of duty, which he proposed during that season of religious interest, that impressed me with his discrimination and sincerity in seeking after the truth, and placed him perhaps before any other person in the seminary in these respects, unless a single exception be made. His prayerfulness since has probably seldom



been equaled. During the period of greatest interest, he would occasionally pray for nearly the whole night. Ordinarily he was among the last in the evening at his private devotions, and the earliest in the morning; and quite frequently he would rise at midnight, and repair to his cold and dark closet, which he ever found warm with a Savior's love and radiant with his presence. He was often known to spend two hours at a time in prayer; and in his gifts and capabilities in this exercise, as might be inferred, he soon excelled many of his superiors in scholarship and natural talent.

Such traits, united with his consistent life, his spiritual mindedness, and his clear and vivid apprehensions of saving truth, rendered him, in the estimation of all, a jewel of rare worth and loveliness. While spending a few days in the spring at Oroomiah in preparations for returning to his mountain home, he left the fragrance of his piety, especially in his daily conversations and prayers with a sick schoolmate; who, as the event has proved, received an earlier summons to his eternal reward. Incidents subsequently occurred, showing his affinity to his departed companion, that now appear to have been the earnest of that union in the spirit-world, which, we trust, has been so early and so gloriously consummated.

During the summer vacation, his family bear testimony to the uniform consistency of his Christian walk. He is reported to have habitually spent three or four seasons a day in solitary prayer and communion with God. He was untiring in his efforts to assemble the people of his village for religious services on the Sabbath, and fearless in reproving profaneness and other sins. The godless women used to remark: "Guergis prays so much, and talks so much, that he saddens our hearts."

His industry, dutifulness, and manly bearing are mentioned as no less remarkable than were the developments of sanctifying grace. His physical and mental growth were also rapid and premature; the changes in these respects being as noticeable on his return to us in the ensuing autumn, as nearly to efface from our minds the impressions which his youth and diffidence had previously made. Those of us who visited Gawar the past summer, noticed with deep interest the general maturity and spiritual growth of this young man. When returning with Dr. Wright from our tour through central Koordistan, I remember

asking his uncle, Deacon Tamo, how Guergis appeared; to which he replied, "Just as at first."

At the commencement of the present term of the seminary, he gave much higher promise as a scholar than formerly; and his humility and piety were particularly noticeable. In a solitary instance he was momentarily provoked to an angry altercation with a school companion; but upon being called to my study, two or three days afterward, he frankly and penitently confessed his fault, and stated that he had become reconciled to his companion, and that they had prayed together for pardon.

In the present revival he was found to be very much quickened, long before the mass of the hopefully pious students in the seminary. And it is known that he returned from an hour and a half's visit to his favorite resort, to lie down on his sick-bed, from which he was never again to rise. Coming from the mount of such communion with God, you will not be surprised to learn that his face continued to shine, as did the face of Moses, even to the hour of his peaceful departure.

A death-bed so happy and so uninterruptedly illumined by the Savior's presence, I have never before seen, either in this, or my native land; and I feel my utter incapacity to describe the emotions of gratitude, as well as of grief, which the dying scene has awakened. The effect of his decease upon the spectators was truly overwhelming; and we may hope that its admonitions will not be without profit, either to ourselves, or to the Nestorians. A discriminating native remarked, "Our people have never known such a death."

Mr. Perkins, in conducting the funeral services, used the following language in relation to these scenes: "I have been happy, during his sickness, to try to alleviate his bodily pains; but I have also been greatly refreshed in spirit; and I have been instructed, admonished, edified and comforted in watching the remarkable exercises of his mind, and the ardent longing of his soul after Christ and heaven. Since the death of Mrs. Grant, more than twelve years ago, I have been present at no so rapturous death-bed scene; nor have I ever beheld any more interesting or wonderful."

#### Prominent Characteristics.

Mr. Cochran next proceeds to speak of the more prominent characteristics of this interesting youth.

1. His *strong filial feelings* are worthy of notice. Dutifulness and respect to his parents marked the whole of his Christian and perhaps of his earlier life. During his sickness the names of his father and mother were almost constantly upon his lips. "Oh, my parents, my beloved parents! My heart burns for you. When shall I see you? You are far off." Then, as if to console himself, he would exclaim, "My father is in G- war; but Jesus is near. He is at my side. Precious Savior! I can see him bleeding on the cross for me." His father, not aware of his son's illness, and leaving his home, as he avowed, for the sole purpose of seeing Guergis, by a most merciful providence arrived at Seir the night preceding his death, and in time to receive the parting recognition of his beloved child. His grief seemed almost unbounded; but the efforts of the son to comfort him continued as long as his strength remained. "Fear not, my father; God is merciful; God is good," he would often remark. When the father said, "But what shall I do, my son?" the reply was, "Trust in the Lord." By this counsel, we may hope the bereaved father, himself a child of God, as we believe, will not fail to profit.

2. The *self-abasement* of this youth seemed as deep, as it was sincere and artless. More than once he called to his bedside his uncles, three of whom were present, kissed them, and begged that they would forgive him every offence, and request his parents and all his friends to do the same. On one occasion he was asked if he had a father, the inquirer probably referring to his absent parent; but Guergis, being absorbed with eternal things, and realizing his ill desert, most feelingly responded, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." In his most cheering views of the glories that awaited him, he would exclaim, "I am a sinner; I am vile; my face is black."

3. His *clear apprehension of the Lord Jesus Christ*, as his righteousness and his salvation, should also be mentioned. At one time, having mistaken the conversation of some persons in the room, and supposing that there was an intention to make a sacrifice and vow in his behalf, a custom formerly very prevalent among the Nestorians, his abhorrence of the idea could hardly have been less than was that of the Apostles, when the idolaters of Lycaonia were about to sac-

rifice to them as gods. "No! no!" he violently exclaimed, "Christ is my sacrifice; he is my offering; I have given myself to him; and he requires no more." The great doctrine of redemption by the blood of Christ, of which all the sacrifices of the Jewish ritual were typical, as set forth particularly in the Epistle to the Hebrews, which he had just been studying in his class exercises, seemed to have been implanted deeply and intelligibly in his mind, as the only foundation of his faith and his salvation.

Although conscious of his own villainess and ill desert, his confidence in regard to his personal acceptance through this last great Sacrifice, seemed never for a moment to be shaken. As at the commencement, so at the end of his sickness, he could humbly but confidently affirm, "I have chosen Christ; and I know he will love me."

4. His *familiarity with the Scriptures*, considering the extent of his studies, appeared to us in a high degree remarkable. He was frequently delirious; but even at such times he was sane on religious subjects, and his recollections of Scripture incidents were always correct. Ordinarily his mind was wonderfully active, vigorous and communicative; and the scenes of Bible history, the dealings of the Lord with Abraham, Isaac and Jacob, the labors of our Savior, the scenes of Gethsemane and the cross, were described accurately, and dressed in the habiliments of the most glowing and captivating imagery.

5. His *spiritual apprehensions* may be regarded as characteristic developments of his sickness. Having been laid upon his dying bed, in the midst of a precious revival, in which he himself had pre-eminently shared, it is not surprising that the realities of the eternal world were much upon his mind. On the Sabbath before he deceased, as an uncle who was attending upon him expressed a wish to hear Mr. Perkins preach, he replied, "He is a mere man; but the Lord Jesus is preaching here. Can you not see him? He is there," pointing upward. "He is crowned with glory. Myriads of angels surround him, and are chanting hallelujahs to his praise." And in the glow of his emotions he began to sing a hymn, containing the beautifully appropriate sentiment in reference to them, "Would that I could rejoice with your joy!" Soon the vision changed, and he cried out, "Oh, wretched sinners! Wretched millions going down to hell! My heart bleeds for them!"

How near is Jesus! Will they not look to him and be saved? One prayer of the penitent thief would save them all." He was much in audible prayer; and Khamis at one time, fearing the effect of over-exertion, requested him to cease from the effort for a season. He answered, "How can I cease? In your sickness last year you were not awakened; else you would have prayed more. I must pray. I cannot cease from it. If my mouth were shut, my heart would still pray and praise the Lord."

His views of God, and of the glories of the eternal world, seem wholly unaccountable, save on the supposition of a special illumination given to departing spirits. Their originality and sublimity were marvelous in the extreme. The eternal throne, the persons of the Godhead seated there, the solemn transactions of the final day, the joys of heaven, the garments of celestial glory, were successively passing before his mind, as things of unmistakable reality. "Moses on the mount," he remarked, "did not see God as I see him. But no mortal has seen him as he is. His glory is inexpressible! I cannot tell you anything about it. Oh, the ravishing beauties of heaven, the shining garments of the blessed! What is all earthly beauty compared with these!" His joy and exultation were overflowing. In the midst of the severest pains, he would break forth in songs of praise. He saw himself, as it were, surrounded by glorified spirits, and he longed to mingle his hallelujahs with theirs. He almost believed himself one of them.

Such was the peaceful end of this happy spirit. Death had lost its sting. The swelling Jordan, as to the dying Payson, appeared but an insignificant rill, and the celestial city was fully in view. Among his last words were, "Father, I am thine. Christ, I have chosen thee."

### Mosul.

#### MR. MARSH'S VISIT TO AINKAWA.

MR. MARSH has deemed it important, for several reasons, to make frequent visits to some of the larger places in the vicinity of Mosul. In carrying out his plan, he went to Ainkawa in February last, accompanied by Jeremiah. He left Mosul on the 4th of February, and returned on the 11th of the same month, having had much occasion to bear his testimony to the faithfulness of his Lord and Master.

### The Journey—Arbil.

Having rode fifteen miles the first day, he came to a papal village which Jeremiah had recently visited. A cordial welcome was given to Mr. Marsh, as well as to his companion; and the gospel was listened to with interest.

On Wednesday we crossed the Hagher and the Zab. We forded the former; but we were ferried over the latter on a raft of inflated skins, our horses being made to swim under the guidance of a person swimming upon a single inflated skin, exactly as I have seen similar scenes represented on slabs in the mounds of Nineveh. We tarried for the night at the Yezidee village of Deserai, having found a welcome in the posthouse. We were on the great caravan route from Mosul to Bagdad, which nearly describes a semicircle, to avoid the Arabs who plunder near the Tigris, and also to keep up prompt communication between Arbil, Kerkook, and the larger cities.

Under Turkish exactions, the Yezidees are deserting Deserai. We found our Turkish host, Mohammed Aga, particularly civil. Our horses were put at my side in the grand reception room; and coffee was parched and boiled before our eyes. In the evening our circle was "rather mixed." We had Koords and Turks, Arabs and Christians, and a number of Yezidees; so that our audience was nearly as various as that of the Apostles at Pentecost. We talked of America, and of the great principles of the gospel, in such a way as to interest them highly, without exciting unnecessary prejudice.

Mr. Marsh arrived at Ainkawa the next day. He had been told that the route was not altogether free from danger; and the sight of two armed Koords did not lessen his apprehensions. "Our march during the rest of the day," he says, "was extremely cautious; and we kept a constant look-out, lest the next hill-top, or the ridge on our right, or the ravine on our left, should suddenly bristle with spears." This incident, moreover, gave "a zest" to thoughts of the great battle between Alexander and Darius, which has given the plains of Arbil a place in history.

Mr. Marsh remained at Ainkawa from Thursday till Monday; except that he made an excursion to Arbil on Saturday, the distance between the two places being only one hour. Though the former is inhabited by Chaldeans, the latter is almost exclusively the abode of Moslems. Of Arbil he speaks as follows:

It is mainly built on an artificial mound, thrown up for defence, and rising

from the vast plain. The reservoir, custom-house, and market are on the low ground below; and at the distance of a half mile is a fine solitary minaret, which I ascended to enjoy a magnificent view of the great battle-field. The walls of the upper city are of burnt brick, as are also the houses. The streets are very narrow, and have a filthiness proportionably intense.

Arbil is under the pashalic of Kerkook, which is subordinate to Bagdad, the Zab being the dividing line. I obtained admission to the palace, where I saw two governors, the wings of one having just been plucked, and those of the other having just moulted. The ex-governor had on the robes and moroseness of the Orient; while the in-comer was dressed in the Frank costume of Stamboul and in fresh smiles. I hailed the incident as another sign of the progress of Frank influence in these ends of the earth.

#### *Discussions at Ainkawa—Return.*

Mr. Marsh made a visit to the Bishop of Ainkawa, and was "graciously received." His name is Laurentius, and his diocese embraces a part of Koordistan. The number of Chaldeans under his charge is about two thousand, of whom one-half reside in Ainkawa and Kerkook. There are twelve priests in his bishopric.

Jeremiah's brother, and most of his numerous relatives, reside in Ainkawa. The friendliness of the Bishop, and this acquaintance with Jeremiah, drew about us a great number of visitors. We preached the gospel, endeavoring to avoid controversy; but we were constantly forced to discuss the Pope's usurpations and the sin of virgin-worship.

Three of the deacons came to us repeatedly. Their service has made them familiar with much of the gospel. One of them, I have no doubt, will soon become a Protestant, and I hope eventually a true Christian. Another seemed very bitter against the Moslems, and declared that he would neither love them nor pray for them for ever and ever! I told him that he could not enter heaven, unless he forgave and loved his enemies. He said the Moslems were not meant by Christ, when he commanded us to love our enemies. "My enemies," he said, "are Jacobites, Nestorians, and Franks, for whom I pray that they may escape damnation by becoming papists." He would not look at a printed Bible,

because the Pope curses our books. But one thing he would do. He would sit at my side, and hear me preach to him, with all the fervor of my soul, that he must love his enemies, and Moslems among them, or never enter heaven.

Others were not so scrupulous; but we found them very superstitious about the Virgin Mary. The drinking of arrack is an awfully prevalent sin in Ainkawa. Other vices follow in its train; so that Mr. Rawson forcibly but truly remarks, that in the estimation of this people it is rather an honor than a disgrace to lie.

Mr. Marsh visited the supposed tomb of a Jew, who is said to have been put to death by Alexander, just after the battle of Arbela, together with seven sons. "All the Christians of Ainkawa make pilgrimages to the tomb; and to this day, with their kisses, they wear away the earth of the grave of a Jew, who perished more than three hundred years before the Star of Bethlehem shone; and yet they will not so much as eat with a living Jew."

In speaking of his return, Mr. Marsh writes as follows:

One of the principal men of the village gladly accompanied us as our guard. We crossed again the great battle-field; and, reaching the Zab, we were allowed the precedence in crossing, by the courtesy of a caravan, and so were able to reach the Hhager by night-fall. We found a pleasant welcome in an Arab hamlet.

One of the mud houses was emptied for our reception; and my horse was again installed in the post of honor, to the no small mortification of a cluster of sheep and donkies. We spent much time in the evening in explaining Christian precepts to these wandering children of Ishmael. They complained bitterly of the robberies of the Bedouins, who had lately killed one of their number, thrusting him through with a spear.

Mr. Marsh reached Mosul in safety the next day.

#### LETTER FROM MR. MARSH, FEBRUARY 25, 1851.

MR. MARSH has taken a very hopeful view, even from the first, of Mosul in its missionary aspects. It has seemed to him that the Spirit of the Lord has, in very deed, begun a work there, which he will carry forward to a certain triumph. The present communication contains abundant evidence that this impression is becoming deeper and deeper in his mind.

### *Hope for the Chaldeans—The Lord's Supper.*

He first speaks of the desire which is manifested by Chaldean children to obtain religious books. "Twelve boys," he says, "came to me at one time; and to nine of them, who could read, I gave Arabic tracts." The occasion of this new and unexpected demand is, that a priest in one of the schools has given the children permission to read the publications of the missionaries, under certain unimportant restrictions. Nor is this all. Great efforts were made, three or four years ago, to keep the Chaldeans from reading the Bible; but now the Scriptures are received every where. "I am astonished at this," Mr. Marsh writes; "and I can only say, 'It is of the Lord!'" As illustrating the spirit which is beginning to spread among this interesting people, he makes the following statement.

About a year ago, Meekha's brother Hannah gave a copy of the Bible to Shemmas Elias, a Syrian papist. Recently this same Elias has begun to argue for us, and he speaks very boldly. He was sitting one day in the house of his nephew, when a cat accidentally knocked down a picture of the Virgin, which had been given to the boy by the Chaldean Patriarch, with directions to pray to it and honor it highly. The boy, seeing it fall, took it up with great reverence, put it on his head, (a mark of honor,) and kissed it. Shemmas Elias, having first asked the boy what he was doing, took the image, and tore it in pieces. This act was reported to his priest; but Shemmas Elias spake boldly for the truth. Finally the matter was brought before the Syrian Bishop; but Elias was still bold. Saturday he visited Meekha, and spent an hour and a half with him.

The name of Rev. Mr. Bowen, of the Church of England, with that of Mr. Sandrecski, of the Church Missionary Society, has been repeatedly mentioned in recent numbers of the Herald. He has spent some eight months at Mosul, deducting therefrom the time spent in excursions to Erzurum, Oroomiah, and Bagdad. Our missionaries have derived much pleasure from their intercourse with this esteemed brother in Christ. The following extract will be read with interest.

On Sunday last, to my great delight, Mr. Bowen administered the communion at the consulate. He requested me to ask some of our number to join with us in the solemn rite. Accordingly, those of whose piety I was fully persuaded, and in whom Mr. Bowen had confidence,

were invited. Kos Mechiel is a member of the English Church; Meekha, Hannah, Jeremiah, Butrus and Shemmas Antone united with us. I was gratified in many respects. I have delayed myself to administer this ordinance, in order that Mr. Williams may share the responsibility of forming our church; but I have had great difficulty in satisfying my mind as to my right to refuse this privilege to these brethren; and I was almost ready to proceed without further delay. I feel, however, that in many respects this service of Mr. Bowen is better for the present. While the strong desire of our friends to commemorate our Savior's dying love has been gratified, good has been done in another way. The Bishop has not only falsely asserted that we have no communion or baptism, but has industriously spread the notion that the English hate us. As Mr. Bowen, however, publicly administered this rite to us, together with the Consul and his lady, the community were taken somewhat by surprise; and a complete answer was given to many a slanderous report.

### *Mosul as a Missionary Post.*

Mr. Marsh next spreads before us the field which he has been called to occupy; and he urges its claims upon the notice of American Christians, with the earnestness of one who feels that he is pleading a cause which has the approbation of his Master.

This field I regard as extending from Mardin to Bagdad. There are two nations to be wrought upon, the Syrian and Chaldean. The Syrian are in part Jacobites, while some of them have left the Jacobite church for popery. The Chaldeans, in like manner, are partly Nestorians or Protestant Chaldeans, and partly papists or Chaldeans so called. There are four sects, therefore, Nestorians, Chaldeans, Jacobites and Syrians. In both instances the crafty papists have seized upon the national name, and left the name of a sect to their adversaries!

I am more and more convinced of the importance of Mosul as a missionary post. It is far better than Bagdad; for the counteracting influence of European society in that city, and of the greater luxury and worldliness of the whole people, render it a very unpromising place. Here, however, a great work is already in progress. The Bible is the acknowledged standard. How wonderful is this advantage! The community are learning to read; and no power of man can



prevent excited curiosity from being gratified by the study of the word of God. What a noble field! What glorious hopes open before me! The city of Mosul is to be a moral light-house; and we are even now fast treading on the heels of Aintab. I am not sure but that Diarbekr will compete with us for the Jacobites; and our brethren in Oromoiah are far in advance of us with regard to the Nestorians. But here is the centre for the papal Chaldeans. Language cannot exaggerate my idea of the importance of working upon this people. I think they are quite as interesting as the Nestorians; for they have been made papists by political intrigues. Their Bishops and Patriarchs have been bought and sold; but the great mass remain nearly as pure as the Nestorians. The five thousand Christians of Telkafé will follow the eight thousand of Mosul, or even precede them.

I see no reason why a strong force should not be sent here in the expectation, the confident expectation, of lopping this branch from Rome. The condition of the Chaldeans is an anomaly. They have the Bible, and are reading it. Rome is educating them, and then allowing them to read our books. The present Patriarch is a very stupid man, and under his care the Scriptures are making decided progress. The monks who have been sent here, are also quiet, and without much influence. In fine, if ever Rome offered a point of attack, here it is. The preparatory work of the Lord is far in advance of our efforts.

#### *A Physician Needed — Encouragement.*

Mr. Marsh next speaks of plans to be considered, and measures to be adopted, for giving the greatest ultimate efficiency to missionary operations at Mosul; but it is not necessary to go into that question at the present time. He asks, however, for one additional laborer immediately. Who will respond to the call?

We need a physician to heal the sick, and increase our influence with Moslems and with all classes. And he should be really a physician; for then, by his acquaintance with his profession, he will preach as much to Moslems as to Christians. They are all curious to know our opinions and views, and we are continually explaining the truth to them. I feel exceedingly interested in the movements of the Moslem mind. And it is worthy of note that they desire a physician. Mr. Rassam is often

asked if we shall have one sent out. The memory of Dr. Grant is embalmed; and there is peculiar need, therefore, that a successor be granted to us; for if none come the people will be disappointed. I hardly ever see Mr. Rassam when he does not speak to me on this subject.

But the demands of this field will not be met by one additional laborer. Others will be needed, if the expectations of Mr. Marsh shall be realized. And the day is not distant, he thinks, when large appropriations should be made for educational efforts and the press.

Does any American doubt that these churches need evangelizing? Their bishops proclaim lies in the name of the Lord. Like the Pope, they are so entangled and bound up with despotism, that if they begin with glimmering desires of right, they soon turn out the worst of tyrants.

The people do not know the way of salvation. They are taught to trust in pictures, in dead men's bones, in saints and the Virgin, in pilgrimages, in baptismal holy oil, in the real presence, in the possibility of escaping from the hands of God after death. The churches are altogether corrupt. A neighbor, in speaking of the Jacobites, said most honestly, "Why, the Bishop cannot excommunicate the liars and drunkards and adulterers; for there would be no one left, and all would become papists." I am sorry to add that I believe he uttered the truth. The prevalence of drunkenness is frightful. Lying is as common almost as speaking. From the greatest to the least, these vices are so general as to stupify the public conscience; and it is with the utmost difficulty that a sense of guilt can be deeply impressed upon the mind. If the Bishop is proud, full of wrath and of lies, it is a small thing that his people are convinced of the fact. They say, "All men are liars; all are sinners; and he is the Bishop." Their minds are perverted; and while the prophets prophesy lies, the people love to have it so. It is the gloom of Egyptian darkness; and they love it rather than light. Surely they need the gospel.

And the Word has power in Mosul. Men repent and live. Our work is full of encouragement. What right have you to expect fruit from such labors as mine? And yet the reaper treads on the sower! What is one missionary here? Often I have been called upon to decide questions in which I have felt the need of a brother's intercessions and

counsels; but I have been thrown upon my own solitary deliberations and prayers. Yet I have been happy in my work. I bless God that so great a door of access has been given to this people; and I see enchanting vistas before me. I seem to be looking through a garden door, with rivulets, and trees, and all manner of flowers, and a glorious sunset beyond. Sometimes I feel afraid that you will consider me enthusiastic; but I beg you to consider the facts which I have presented, and see if there be not encouragement. Is not a year long enough to wear off fancies, and bring one down to realities? If I am happy and hopeful, is there not a reason for it? I cannot be mistaken in thinking that you are called upon to send out laborers into this harvest. Yes, it is harvest time! Men are not only learning to read the Bible; but they are learning to withstand persecution and to pray.

#### *Duty of the American people.*

This train of remark leads Mr. Marsh to dwell for a moment on the weighty responsibilities of our highly favored land.

I have long been of opinion, that the destiny of America is inevitably bound up with the destiny of the world. I regard this as an axiom. America is only safe in the salvation of mankind. Power will intoxicate her, lust will inflame her, avarice will canker her, slavery will madden her, and politicians will destroy her, if her salt be not full of savor. How can she be kept from self-destruction, but by having a noble work before her? As the giddy young man is sobered by the death of his father, and the dependence of his widowed mother and orphan sisters upon his efforts, and becomes a worthy member of society; so the nations seem to have died that America might feel the care of a widowed and orphaned world upon her hands, and rise above all that is low and debasing to live a noble and useful life.

We that have left America, have not forgotten her. If I forget my native land, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. I could sit down by the rivers of Nineveh, and weep for the slain of the daughter of my people. Although we left her, never, never will we forget her. The valleys of Berkshire are as green and as fresh in memory, as when I rambled over them in childhood. The waters of the great lakes are as pure as when I had a home among the

bluffs of Wisconsin, or more lately by the shore of Lake Erie. The Mississippi rolls as majestically to my vision, as when I lived at St. Louis, and contemplated its commercial grandeur. My country, east and west, north and south, one and inseparable, has a home in my heart forever. Ours is not the language of flattery; but, with all the earnestness of love, we invite the United States to give the gospel to the perishing nations.

I sit in the ashes of Nineveh, and mourn over death-struck churches, whose desolations are more overwhelming. I beseech my country, while I see England pouring out her treasure like water to save slabs made in the image of beasts and birds and creeping things, to let her wealth flow to untomb and save living souls made in the image of God. I beseech her by the tender mercies of Christ, by the fellowship of the Spirit, by the eternity of nations, which America can make tolerable by believing in the offer of salvation herself, and then by bringing hither the same glad tidings. I beseech her by Moslem intolerance and grinding exaction, by priestly ignorance and sottishness, by papal superstition and darkness, by the miseries of a people whose earthly existence is stupid and beastly, and whose eternal hopes are based on quicksands sure to sink them into bottomless perdition. By all the considerations which can lead Americans to quit themselves like men, and in the name and spirit of Christ, hasten to save the lost. I entreat my countrymen to be true to the land of their birth, true to the love and purpose of God, true to the Savior's dying command, true to eternal and inconceivable interests.

It is not a question of state boundaries, or of public finance, or of national existence; nor is it the arbitration of treaties. No, it rises above all human legislation. It outlives national existence, as Christianity outlived the Roman empire; yea, as eternity outlasts time. It outweighs fiscal interests, as the soul outwies the whole world in value. I cannot then be too urgent. It is not in the power of language to excite to action too grand; for the tramp of the crusaders, and the fleets which swept onward to the conquest and settlement of the new world, were trifling movements, when compared with the waking of the church militant in earnest to the glory of subduing the nations, and of blessing all the families of the earth. It is to be! It is to be! "And the kingdom

and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

### Erzurum.

LETTER FROM MR. PEABODY, DECEMBER 27, 1850.

#### Change at Erzurum.

THE friends of missions will be glad to see that Mr. Peabody has more to cheer him in his labors at Erzurum than heretofore. The reports from this station have often been discouraging.

You will rejoice to hear that we have been much encouraged of late by the extensive religious interest manifested by many in our city. Within the last two months our audience on the Sabbath has been constantly increasing; and at our weekly prayer meetings it has been an interesting sight, in addition to the ordinary number of attendants, to behold a company of serious and apparently sincere inquirers. We hear that in the coffee-shops and in the other places of public resort, the merits of Protestantism are discussed, in a much more kindly spirit than formerly, and that a numerous secession from the old church has been seriously talked of. While struggling for years with the gross darkness around us, we have felt that the command to us has been, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" but now our hearts are constrained to reply, "Lord, all things are ready. Thou hast given the hearing ear; give the understanding heart. Withhold not thy Holy Spirit; but glorify thyself, and glorify thy Son in the midst of us."

The members of our little church seem much encouraged by this new movement without; and most cordially do they co-operate with us in their efforts and prayers. It is true their number is somewhat reduced. One is at the Bebek seminary, and another is in business at Constantinople. One of our Armenian sisters is married to a young Armenian evangelical minister at the capital. Our colporteur has taken his family, consisting of his mother, wife and two children, on a visit to Diarbekr, their native city, hoping that his wife, a member of our church, will be able to do

something for the spiritual welfare of her female relatives and friends there, while he will be engaged for several months in distributing books, and in efforts to benefit the people of Arabkir and vicinity. But those that remain, seem animated with a good spirit. Our pious Vartabed frequently comes to us with a glowing countenance, to describe his interviews with interesting young men who have visited him. He is now instructing three of the most promising youth in the city in arithmetic, geography, and moral philosophy, as well as endeavoring to fill their minds with the truth as it is in Jesus. Our assistant from Constantinople spends much of his time in visiting the places of common resort. Yesterday he was invited to a shop, where he had a long and pleasant conversation with ten persons, who seem to be serious inquirers after the truth. To-day he has commenced visiting the villages on our plain.

Mr. Peabody solicits the prayers of the friends of Zion in behalf of Erzurum.

### Erzrönd.

#### LETTERS FROM MR. POWERS.

It is already known to the readers of the Herald, that Mr. Powers has been spending several months in Sivas, for the purpose of preaching the gospel in a community which has hitherto received very little missionary labor. He has found more or less encouragement in his work; and the Spirit of the Lord seems to be preparing that important city for a day of harvest.

But it ought not to be disguised, that the superstitions and delusions of this people, to say nothing of their ignorance and mental debasement, present a mighty obstacle to the triumph of a spiritual Christianity. It is sixteen years since Mr. Powers commenced his labors among the Armenians of Turkey; and during that period he has had many opportunities for becoming acquainted with their errors, both of faith and practice. But never till now has he had so thorough a conviction of "the blindness, darkness, moral pollution and spiritual death," which pervade this fallen church.

It is for this reason that he has felt constrained to report, with some degree of particularity, the state of the Armenian population of Sivas; and he does this the more willingly, unpleasant as is the picture which he must sketch, as he hopes that prayer will be made with still greater fervency and constancy for a people in whose behalf God is doing so great a work.

*Creed of the Armenians of Sivas.*

Mr. Powers first describes, under date of February 4, the creed of the Armenians of Sivas, not as derived from their books, but as actually existing in the minds of men. It will be understood, of course, that much which he says applies to the whole nation.

The Armenians of Sivas believe that baptism cancels original sin; that partaking of the sacrament, in connection with confession to a priest and penance, cancels all actual transgression; and that being born of the Spirit is being anointed with holy oil at baptism. They believe that the efficacy of Christ's death is exhibited in two ways; for they say (1) that when he was crucified, and his body was lying in the grave, he went in his spiritual nature to hell, threw open its prison doors, and set all its inmates at liberty, till which time all the good and just, as Abraham, Moses, and David, had been confined in that world of woe; and (2) that all who partake of his body and blood in the sacrament, by which is meant his real veritable body and blood, will now be saved from hell. And yet they hold that all do not go immediately to heaven, but must needs be delivered from the world of suffering by the prayers, charities and masses paid for by surviving friends. There is in their system no atonement, in the proper sense of that term, no praying in the name of Christ, no mention of his atoning blood. The sins which confession and penance do not atone for in one's life-time, will be canceled by the prayers and charities of survivors.

They also believe that Christ sustains to us no longer the relation of Mediator or of Intercessor, but that of a stern and inflexible Judge, whose favor must be propitiated by the intercession of all the saints in the calendar, and especially that of the Virgin Mary, "Mother of God," who is represented in many of their pictures of the Holy Trinity as sitting at the right hand of Jesus, and wearing a splendid crown.

They believe that there can be no sacrifice of the mass, or celebration of the Lord's Supper, where there is not a picture of the Virgin; that the priests act as mediators; that any man, however wicked his life may have been, who shall say, "I repent," and partake of the sacrament, will assuredly go to heaven; that a penance, consisting of reading four Psalms, and giving twenty-five cents to the priest for saying mass, cancels the

sin of adultery; and that profaneness, falsehood, oaths, cursing, fraud, intemperance, Sabbath-breaking, and the like sins, do not forfeit Christian character, provided they are regularly confessed to a priest, and absolution is obtained. Their only idea of the great and cardinal doctrine of repentance is saying, "I repent," and, if possible, squeezing out two tears.

To take an oath in a court of justice is sin; and in several instances, since I have been here, unjust demands have been brought against individuals, which they have paid, rather than take an oath that they were unjust; while in their intercourse with one another their mouths are full of oaths, lies, obscenity, cursing, and bitterness. To take interest on money loaned is sin; and yet in their common business transactions it would perhaps be impossible to find an honest man among them. To read the Bible is the prerogative of the priests; but it is a sin for others, especially if living in the married state, even to handle the word of God. And it is held that making the sign of the cross is the foundation of the Christian faith; and abstinence from meat on certain days renders man like unto the angels.

*Character of the Preaching.*

Such a creed can have no fellowship with an honest and truthful exhibition of the Word. Hence we are not surprised to find Mr. Powers bearing the following testimony.

As to preaching, it is not more than twelve or fifteen times in the whole year that anything under this name is attempted; and then it is so well understood that, whatever be the subject, the "improvement" will be an appeal for money, that the commencement of the sermon is usually the signal for an outward movement. Still the person officiating often contrives to detain his hearers by various puerilities, of which the following may serve as a specimen. On one occasion the preacher, in speaking of the scourging of Jesus, said he was tied to an olive tree, which, more compassionate than man, opened its trunk, and received the suffering Savior; while his enemies were left to lay their heavy blows upon the trunk of the tree, supposing all the time it was Jesus they were scourging.

In describing Christ's setting the prisoners in hell at liberty, another said that the last man he came to was Solomon; on seeing whom Christ remarked, "You

are wise enough to deliver yourself, without my help," and passed on. Whereupon the devils, finding him there alone, said to him, "What are you here for?" To which he replied that he was waiting to deliver any others who might be sent there. "Then," said the devils, "be off with yourself;" and they thrust him out. Still another, speaking of Judas, said that he, foreknowing that Christ would deliver the prisoners in hell, made the greatest haste to hang himself, that he too might be set at liberty with the rest. Satan, however, prevented his dying till after Christ had risen from the dead, and consequently he did not escape.

As a specimen of exegesis, let me mention the following. Authority for the intercession of the saints is found in 2 Corinthians v. 20, "Now then we are ambassadors for Christ," &c., and also in Jeremiah xv. 1, "Though Moses and Samuel stood before me, yet my mind could not be toward this people." Authority for the high place assigned to the Virgin in the work of intercession is found in John ii. 4, "Woman, what have I to do with thee;" which is made to mean, "Woman, it is all the same whether it be I or you." For auricular confession they cite Mark i. 44, "Go, show thyself to the priest;" for the use of pictures, Gen. i. 26, "And God said, Let us make man in our image, after our likeness;" for the use of relics, Psalms xxxiv. 20, "He keepeth all his bones;" for the absolution of the priests, of course, the ever-repeated passage, "Whatsoever ye shall bind," &c.

Mr. Powers says, in concluding this letter: "From the above it will be easily inferred what has been the character of my preaching here, and of my discussions with the more than one hundred and thirty persons who have called at my room."

#### LETTER FROM MR. BLISS, MARCH 21, 1851.

It is the design of Mr. Bliss, in the present communication, to report certain facts which, though somewhat diverse in their character, bear upon the progress of the truth in the field committed to his care.

#### *Tour of a Native Brother.*

He first speaks of a tour into the interior, made by the deacon of the church at Trebizond last year. This individual visited during his absence Gumushkaneh, distant about two days'

journey from Trebizond, and one of the darkest places in all that region. "So dense is the darkness there, indeed, and so well do the people love it," Mr. Bliss says, "that when some years ago a few rays of light began to glance up the valleys from this station, they cried out, with pain and rage, for 'a wall as high as heaven' to be built up between their city and ours." It would appear that their desire has been granted; for the night has continued almost unbroken to the present time.

Our brother on his arrival took a room in a khan; and it was soon noised abroad that a Protestant, with Protestant books, had come to town. Then "the multitude must needs come together," the greater part to hear some new thing, and that only to cavil and oppose; but he thought that the questions asked by others, and the diligent attention they gave to his words, promised good; so that he was encouraged to tarry for some days, at least till after the Sabbath.

The second day was like the first. One man in particular distinguished himself by the violence of his opposition. With angry words and loud threats, he drove away those whom he found listening to the gospel; and he was even overheard proposing to some of a kindred spirit, that they should unite and "make way with the odious stranger." Rude boys, moreover, were continually about the room, stoning the windows, and shouting in words of derision. But the heart of the good deacon seems to have been kept in perfect peace; and if he did no good to others that day, he was not without a blessing himself; for he tells us how deeply his pity was moved for the deluded people about him, and how, during an interval of quiet, he shut his doors about him, and poured out his heart to God, with strong cryings and tears, in such a prayer as he had never before offered.

In the course of the day he was summoned before a council of the Armenian chief men. They questioned him as to his business in coming to Gumushkaneh, and finally began to warn him of what would happen, if he did not immediately depart. "There are those who are ready to kill you," they said, "and to do so would be a meritorious act." He replied that a departure before the coming of another Sabbath did not comport with his plans; and that all their threats were lost upon him. They then forbade his having any intercourse with the people. To this he answered that if they themselves did not wish to have intercourse



with him, he should not force himself upon them; but if any came to his room he should receive them, and preach the gospel to them also. After this he was left comparatively quiet.

On Sunday his room was thronged, all the day. Some came, as before, to ask hard questions, to cavil, and to oppose; and others to sit or stand quietly in the corners, or by the sides of the room, and listen to what was said, contrasting the spirit of the contending parties, and to receive impressions which all our past experience leads us to believe will result, though it may be after many years, in the conversion of some to the truth.

Leaving Gumuslikhaneh, the native brother from Trebizond proceeded to Karahissar.

Here he found two or three enlightened men, of whom we had before heard. With them he had much intercourse. He also became acquainted with a number of young men, whose superior intelligence had brought them into intimate companionship with each other, and who manifested much interest in what he told them of the contents of the gospel. They furnished themselves with books, and desired to continue the acquaintance by letter.

Soon after the arrival of our brother at Karahissar, very stringent orders were issued, forbidding the people to go near him, or to receive him at their houses. But it may be mentioned as an illustration of what frequently occurs, that some who are forward in giving such orders, are among the first to break them in secret. Men will visit and listen to Protestants by night, and then revile and persecute them by day, to preserve their reputation.

Two other members of the church at Trebizond have been performing missionary labor in the interior; one having spent the winter at Tokat, and the other at Divrik. Mr. Bliss thinks their efforts have not been in vain.

#### *Death of Church Members.*

Others, however, have been called away from an earthly to a heavenly service. On this subject Mr. Bliss writes as follows:

The first death which occurred, was that of a young man of much promise, dearly beloved by us all, and the youngest member of our church. He was at one time connected with the seminary at Nebek; but sickness compelled him to leave the institution. He afterwards re-

gained his former health, in some measure, but it was only a temporary restoration. Disease again laid him low; and it was soon evident that his sun must set before it was for him as yet noon.

It was a most beautiful exemplification of the power of the gospel to see him, with all a young man's love of life, meekly resign himself to the divine will; to hear him in accents that never faltered, as we did day after day, declare that, trusting in Christ for justification before God, he had continual peace, and that, though he felt he was descending nearer and nearer to the dark valley, he feared no evil; and to behold him at last, with eyes and hands lifted up to heaven, commend his spirit to his Redeemer, and so breathe his life away with a peace that in this land passes all understanding.

As usual, a large concourse of relatives and friends assembled at his funeral; and an opportunity was thus presented of preaching the gospel to many who cannot be reached at other times. The most earnest attention was given by all to what was said in regard to the only sure foundation for a hope of eternal life.

More recently another member of the church at Trebizond has been called to his final rest. His decease was entirely unexpected, a brother in Christ having gone to his house early in the morning, and found him dead, with his family sleeping around him; but he had already given satisfactory evidence that he was prepared for his great change.

The soil in this part of our Master's vineyard has often seemed to us hard and exceedingly stony. Much of the seed sown has lain dead, or produced but feeble and sickly plants. Roots of bitterness have sprung up, and caused us infinite trouble; indeed, they have sometimes appeared for the day to curse the whole ground. But we have had some things to cheer us, amid all our discouragements; and we desire to say, to the praise of the glory of God's grace, that as in the case of those whose deaths I have now mentioned, so in the case of others who have gone before us, we have reason to believe that some most precious sheaves have been gathered, even from our hard field, into the great store-house on high. Indeed, of those who have for any length of time attended the preaching of the Word, not an individual has thus far died without giving evidence of belonging to Christ. There are yet many in our congregation who, we fear, are still unconverted; but we

thank God that he has not as yet broken in upon their ranks, to remove them beyond the reach of prayer and exhortation. Oh, that he would give us grace to labor more faithfully for their conversion, and give them the penitence and faith which they so much need!

### *The Country around Sivas.*

Under date of February 17, Mr. Powers wrote another letter, in which he presented the inhabitants of Sivas and its vicinity in a somewhat different light. Some of the remarks which follow, were suggested by an account of the houses and other buildings in Massachusetts, which he saw in an American paper.

From Sivas as a centre, with a radius of fifty miles, draw a circle; and within it, though crossed by various streams, the only machinery that is moved by water power, is that of the simplest form of gristmill. Every thing that is done at all, is done by physical force, and that under all the disadvantages of rough materials, bad tools, and inconvenient shops. And what compensation do men obtain for their services in the different kinds of manual labor? From twenty-five to fifty dollars a year! A journeyman tailor would think himself fortunate to hire himself out for thirty dollars. And with this pittance he must support, not only himself, but his family, if he has one.

And within all this circle, one hundred miles in diameter, it is only in Sivas that even the commonest arts are wrought. No carpenter, joiner, turner, shoemaker, tailor, blacksmith, or other artisan is to be found elsewhere. Whoever wants a door, a lock, a handful of nails, a garment, a pair of shoes, a frying pan, or a drinking cup, must come to Sivas for it, or go to places without this circle. Nor can a stock of goods, of the commonest family stores, be found elsewhere; nor is there a road, except what has been made by travel.

To the eye of the Christian and philanthropist, all is one wide sweep of desolation and wretchedness. I speak not of natural scenery, soil and productions. What is a fine landscape, where there is no intelligence? What is a rich soil, where not a pious heart can be found? What are "golden fields of grain, waving in the breeze," when we reflect that they are to be shared in common by the bipeds and quadrupeds, beneath the same roof, and within the same inclosure? The houses in all

this region, out of the city, consist of a mud and stone wall, enclosing a space adapted in size to the number of one's family and of his stock. Heavy timbers are then laid upon this wall, and the whole is covered with earth firmly beaten down. The area within is divided between human and brute animals, to suit their mutual convenience. Seldom is a board floor found, and never a glass window.

### *Sivas—Intelligence—Morals.*

But the reader may wish to know what is the condition of Sivas, the centre of business for this extensive region. Let Mr. Powers speak on this point.

At a distance the appearance of Sivas is not unpleasant, interspersed, as it is, with trees and gardens. But as you enter it, you find not a rod of any thing that should be called "pavement." Its sewers are all open; and the streets, in the language of an English gentleman, "can only be compared to a wallowing place for pigs." Its houses are essentially like those of other cities in this country. But how sad the condition of its inmates! How unlike the occupants of the dwelling houses in Massachusetts! There are doubtless exceptions; but, in general, ignorance, wickedness and wretchedness abound in their habitations.

Among the ten thousand Armenians of this city, there is not one decent school, although there are several collections of children called by that name, where persons are taught to read, parrot-like, the ancient Armenian. But the object in making this acquisition is not to store the mind with useful knowledge; nor is it to be able to peruse the word of God, for this is frowned upon by the priesthood. "These impious Protestants," said the Bishop to his people, "presume to read the Bible! They read it in their houses, in their shops, and wherever they are; while we (the priesthood) do not dare to take it into our hands even, except with an embroidered cloth." In learning to read, their object is simply to be able to keep their accounts. About two-thirds of those with whom I have had intercourse this winter, know the alphabet, and can read, some by spelling the words, and some with ease and fluency. But they have no habit of reading; nor have they books of any value; and the darkness of ignorance has settled down upon them.

But we have heard nothing of the morals of these people. Mr Powers has not neglected this important topic.

If you would know what is the moral character of the Armenians of Sivas, suffice it to say that on one occasion, after I had finished my sermon, I read to my hearers Paul's catalogue of the sins of the heathen, Rom. i. 29-31, and also his description of the works of the flesh, Galatians v. 19-21; and I challenged them to except against any one of those specifications of crime as not being prevalent among them. Not an exception was taken. Adultery is so common, that it is regarded as suspicious and disreputable to enter a neighbor's dwelling; and quarrels between a man and his wife have not unfrequently terminated in the death of one of the parties. The murderer is thrown into prison for a while, and liberated by the interference of his friends; and a bond to keep the peace is required of such husbands and wives as are known to be at variance with each other; and so the matter ends.

Intemperance is one of the besetting sins of this people; and it produces the same deadly effects here as elsewhere. In this city of seventy thousand inhabitants, not less than one hundred and fifty thousand dollars are paid out yearly for strong drink and tobacco. How heavily must such an expenditure fall on a community composed in great part of persons in very humble circumstances, or who are actually poor! And in this cold New England climate, what an amount of mere physical suffering must there be, for want of the necessaries of life!

After reading the foregoing statement, the reader will be prepared to appreciate the self-denial required of the missionary who leaves his home for a number of months, and spends his time as described in the following extract: "It is in the midst of such a community, without the society of a single person of cultivated mind, and to a native family just emerging from all this darkness and guilt, that I am spending this winter. I would that American Christians could see, as I see, the difference between their condition and that of this people."

#### Constantinople.

#### CORRESPONDENCE WITH SIR STRATFORD CANNING.

THE efforts of Sir Stratford Canning in favor of religious liberty in Turkey, and in particular

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his kind offices in behalf of the Protestant community, are well known and duly appreciated in this country. The friends of missions will be glad to learn that our brethren have acknowledged his invaluable services in the following letter.

To His Excellency Sir Stratford Canning, Ambassador Extraordinary and Minister Plenipotentiary of Her Britannic Majesty at the Sublime Porte, &c. &c. &c.

Sir,—During the long and severe contest that has been going on in this empire, between the simple truth of the gospel and a corrupt traditionary Christianity, we, the undersigned, have often ventured to address your Excellency, either calling your attention to the sufferings of those who were persecuted for the truth, or expressing to you our sincere and humble gratitude for the timely and invaluable relief which your prompt and benevolent interposition has so often afforded them. But never did we approach you with feelings like those which prompt us to speak on the present occasion. Your Excellency has succeeded, by the wise counsels you gave to the government of this empire, and by your persevering efforts in procuring for the native Protestants of Turkey an imperial charter of rightful existence in the country, as an acknowledged religious community, with full liberty of conscience, and with privileges equal to those of any other community of rayahs. It is ever to be gratefully acknowledged that, through your Excellency's repeated intervention at the Porte, the native Protestants have generally been treated with kindness and rectitude by the authorities of the Turkish government. For some three years they have even enjoyed an informally acknowledged right of existence, under their own name; which has been very favorable to their internal organization as a Christian church. Still, this situation as a community being informal and anomalous, it continued to be more or less a trying one; and the stability of their privileges remained contingent and precarious, from the very nature of the case. But now their position has become one of publicly acknowledged right; and the government of this country, and the honor of the sovereign, are pledged to its perpetuity. This, through divine Providence, is the fruit of your Excellency's labors; and we cannot but apply here the words of Scripture by which God bore witness to the faithful efforts of another friend of truth and godliness in remote antiquity, saying, "The hands of Zerubbabel have laid the

foundations of this house, and his hands shall also finish it." Zech. iv. 9.

Your Excellency's influence in this country is universally known to be great and good, and will, long after your useful life is closed, leave behind it many a monument honorable not only to yourself personally, but also to the great Sovereign and the great country and nation you represent. However, all that is merely political, whatever may be its magnitude or importance, is temporal; and the greatest of earth's concerns, aside from their bearings on eternal interests, will vanish with time. But this work, which God has enabled you to accomplish, however small in its appearance, and little noticed by the world, will never lose its importance, forming, as it does, a page in the history of the kingdom of Christ upon the earth. May this consideration reward you for your great and successful efforts! It must be a matter of pleasing reflection to your Excellency, that the power and influence of Great Britain are looked up to wherever, in the world, human rights and freedom of conscience are threatened; and, especially, that the present Sovereign of this empire owes, in so great a measure, the undoubted and deserved popularity which he enjoys through the whole civilized world,—a popularity which distinguishes him from all his predecessors,—to the candid consideration and deference which he has ever paid to the advice of his most sincere and steadfast friend among the powers of Europe, that of Great Britain, which you have been called to represent for so many years past; and whose political and moral influence in the East you have incalculably increased by using it only on the side of justice and of truth. May it please God to bless these countries yet for many years to come with your Excellency's presence and labors!

Not to detain your Excellency longer, we seize this opportunity of reiterating to you the expression of our most sincere and profound respect, and, commending you to the guidance, grace, and protection of God, subscribe ourselves,

Your Excellency's most obedient and humble servants,

W. GOODELL,  
H. G. O. DWIGHT,  
W. G. SCHAUFFLER,  
H. A. HOMES,  
H. J. VAN LENNEP.  
J. S. EVERETT.

*Bebek, Constantinople, Dec. 9, 1850.*

To this communication Sir Stratford Canning made the following reply.

*Therapia, Dec. 20, 1850.*

The Rev. W. Goodell, Bebek,

Dear Sir,—It has given me sincere pleasure to learn that you and your friends appreciate so cordially the privileges conferred upon the Sultan's Protestant subjects by the promulgation of an imperial firman, placing them on a permanent equality with the ancient religious communities in this empire.

The flattering terms in which you have kindly acknowledged the success of my endeavors, are gratefully accepted by me; and as your name stands first of the signatures, I venture to convey through you the expression of my hearty thanks to all of you.

The testimony of those who have mainly contributed to the formation of a native Protestant society in Turkey, is the more valuable, as it does justice to the benevolent Sovereign and the enlightened Ministry who have given effect to our wishes. It is particularly agreeable to my feelings, as it adds another thread to that bond of sympathy and Christian good-will which draws our respective countries more powerfully together than the ties of blood and language.

With sentiments of real esteem and consideration towards you and your colleagues in this matter, I have the honor to be, dear sir,

Your obedient and faithful servant,  
STRATFORD CANNING.

## Syria.

### REPORT OF THE ABEIH STATION.

THE brethren at Abeih, in reporting the character of their labors and the progress of their work, during the year 1850, do not speak of the seminary; but they reserve that subject for a separate communication. After alluding to the fact that there has been more than usual sickness in the mission families, the report proceeds to speak of the arrangements made for the exhibition of divine truth

### Preaching—Schools—Hasbriya.

Our preaching services in Arabic have been continued, with an average attendance somewhat larger than was reported last year. During the summer months, the congregation was increased by the addition of the pupils in the female boarding school, as also of other persons connected with families spending the

summer in our village and parties of travelers.

An English service, moreover, has been kept up during a portion of the summer, there being a number of persons among us, English and American, who do not understand Arabic. Among them is the family of our new Consul. These services in our own language, although not so strictly missionary, are nevertheless profitable to our families and ourselves; while they furnish to those who sojourn with us for a season their only public means of grace.

Our weekly prayer meeting, which has existed from the commencement of the station, has been attended by a larger number of persons than heretofore. And we have a weekly prayer meeting in Arabic, for the few native brethren residing here, together with such serious minded youth in the seminary as are disposed to attend. These meetings have been profitable; and sometimes they have been seasons of deep interest and solemnity, not soon to be forgotten.

The village school in Abeih, taught by a worthy member of the native church, "has somewhat improved in character" since the last report. All the children receive religious instruction from the Scriptures; and no books are used in this school, nor indeed in any of the schools, except such as have been issued by the mission press. The facts stated in the subjoined extract are interesting.

The school at Aramon has been discontinued, and the teacher is transferred to a school in Bhawarah, a village owned by Colonel Churchill, an English gentleman of wealth, who is desirous of promoting the temporal and spiritual welfare of his tenants. At his earnest request, we have furnished a teacher and the necessary books for the school, he providing a school-house, also a house for the teacher and his family. In accordance with his wishes, moreover, a preaching service has been commenced in the village, which is sustained by the brethren at Beirut and ourselves in rotation. Colonel Churchill and his family and some forty adult natives of the village, besides children, are present.

The report closes with a very brief allusion to the efforts which have been made in behalf of Hasbeiya and its vicinity.

In the early part of the year the native brethren, and subsequently Messrs. Whiting and Williams, spent some time

in Hasbeiya, laboring among the Protestants in the town, and also in some of the neighboring villages, with various success. At a subsequent period Mr. Thomson and Dr. Van Dyck made a visit to our friends in a time of severe sickness; and their presence was opportune and useful. Of these labors, however, you have been already informed. Early in December Mr. Thomson again visited Hasbeiya, in company with a native brother; and he was there at the end of the year. An inviting door yet remains open for the preaching of the gospel, both in the town itself, and also in some of the villages in the vicinity. Of this visit also, and of the efforts in contemplation for the permanent establishment of gospel institutions in Hasbeiya, we shall be better prepared to give an account at a future time.

#### THE SEMINARY AT ABEIH.

MR. CALHOUN has prepared a report of the seminary at Abeih for 1850, which will be read with pleasure by all who are interested in the spiritual welfare of the Arab race. At the date of the last report, Dr. Van Dyck was associated with him in the department of instruction; but in accordance with a vote of the mission in September last, he has withdrawn from the institution, that he may give himself more fully to the ministry of the Word. Two native teachers are employed, whose services are valuable.

#### Examinations—New Class.

He first speaks of two examinations, the first having been held in March, and the last in October. "The pupils," he says, "were examined in the various branches of the present course; the lowest class in geography, history and arithmetic, and the other classes in algebra and geometry, with their application to trigonometry, mensuration, natural philosophy, astronomy, &c., according to the time they have been under our care. The two higher classes were examined also in English, and the whole gave specimens of their progress in composition and declamation. We are happy to say that most of the students exhibited abundant evidence of capacity and industry."

In November last a new class of eight was admitted to the seminary, of whom three were Druzes. Two have since left the institution. The following extract is not without interest in this connection.

The number of applicants for admission at the commencement of the present



term was twenty-five. Most of them were too young for our purpose, or too poorly prepared; nor under any circumstances could we think of admitting so large a number at once. Of the eight whom we did receive, some are too young; but the circumstances of their case were such that we felt justified in admitting them. For instance, we were willing to relax somewhat of our rigor, in order to admit to the privileges of the school three representatives of the Druzes, as they know but little of the value of education. Missionary effort has as yet produced but little effect upon them.

The young Druze Emir, admitted last year, is still with us, and is a promising youth. He makes good progress in his studies, and has become much interested in the Bible; and we sometimes hope that he has some convictions of its truth, and of his own need of the Savior. It may be that, in this way, God will prepare an instrumentality for preaching the gospel to this people. We pray that it may be so.

The importance of making the seminary "a nursery of preachers of the gospel" is fully appreciated. "We have no desire," Mr. Calhoun says, "to build up a great institution. It is its moral power that we look to; and this will undoubtedly be best secured by a careful selection of those on whom our efforts are to be bestowed."

### *Study of the Bible.*

The Bible has been a daily text-book in the seminary from its commencement. No hour during the day passes so pleasantly as the one devoted to this study. We are now in the Old Testament, the geography, biography and history of which are carefully examined; while special attention is paid to the great doctrines therein revealed, and to the duties founded upon those doctrines. It must be remembered that there are in Arabic few of the collateral helps in the study of the Scriptures which are so abundant at home; for we have no Reference Bible, no Concordance, no commentary. But this very destitution is not without its advantages; for it excites the young men to more diligent investigations for themselves. Some of them have made very considerable progress in selecting references, and noting them in the margins of their Bibles; and others have learned the English alphabet and figures, for the special purpose of transferring

the references in the English Bible to their own.

The study of the Bible acquires additional interest here, from the fact that we are so near its ancient home. Mount Lebanon was inhabited by a tribe of the Canaanites, (Judges i. 4,) who were left "to prove Israel." The habits and customs too of the East are so unchangeable, that we find in what we see around us continual illustrations of what we read in the inspired records.

This simple study of the sacred Scriptures does more than all controversy, we find, to wear out the traditions and prejudices and false notions, which have become incorporated, as it were, with the very being of the people. To the Druze pupils Christianity is thus presented disrobed of all the glosses and appurtenances and idolatries which they have supposed to be an essential part of it; and to the nominally Christian pupils, it is presented in striking contrast with the teachings of their ecclesiastics. The result is that both the one party and the other gradually find their hold upon their old systems loosened; and thus they encourage our hopes that God will raise up from among them a company of faithful witnesses for the truth.

In addition to this daily study of the Bible, we have two Scripture lessons on the Sabbath, one in the morning on the Gospels, in the form of a harmony, and the other in the afternoon on the Epistles. The class on the Epistles comprises only the more advanced pupils. We continue the study of the Assembly's Catechism, and have the same opinion of its value which was expressed in the report of last year.

### *Spiritual State—Diversity of Pupils.*

Passing to a subject of still greater interest, the spiritual condition of the seminary, Mr. Calhoun writes as follows:

There has been gradual enlightenment, and manifest advancement in religious knowledge; and impressions have obviously been made on the minds of some; and we hope convictions have been felt in the minds of a few. One of our adult pupils united with the church in January of this year; and another, now a teacher, will unite with us in April. Four or five of the boys in the third class daily seek additional religious instruction from one of their teachers.

The young man mentioned above gives much promise of usefulness. He is a mountain boy, now in the senior

class. Though not distinguished as a scholar, he has excellent common sense, good talents for public speaking, is of amiable disposition, and apparently earnest as a Christian. He is of simple habits; and we hope he will be prepared to meet the people on an equal footing, not aspiring to a station which he cannot fill.

The subjoined statement is gratifying; inasmuch as it encourages the hope that this development of the missionary spirit will continue in future years.

Last summer the entire school united in forming a missionary society; and they have collected about twenty dollars. A small portion of their funds has been appropriated to meet the expenses of the pupil above mentioned, in his missionary tour over the mountains. At a recent monthly concert of the society, he gave an interesting account of his efforts, which confirm us in the opinion that the field is ready for the laborers, and inspire us with confidence in him as a useful instrument in the work. We are intending to increase largely these itinerant efforts during the spring vacation; and we hope that at least four teachers and pupils will be thus employed. The steward of the seminary, who is also a member of the church, and attentive to a part of the course of study, contributed eight dollars and a half to the support of a pupil in Oroomiah.

The following extract shows what an influence the seminary may exert upon the different sects in Syria, if God shall be pleased to bestow his blessing upon it.

The number of pupils at present with us is nineteen, four of them being Druzes, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian and one Armenian. Though thus collected from different sects, they dwell together in much harmony. Some of them are from the families of Druze Emirs and Sheiks; yet in the school all are on a level, eating together at the same table, mingling in the same sports, and meeting together in the same place for prayer, a pleasant illustration of what will be seen on a larger scale, when the gospel shall have free course and be glorified.

There has been no occasion for severe discipline during the year. The prompt measures taken the previous year with several offenders, have not been without their effect. "We trust

also," Mr. Calhoun says, "that moral motives are more felt, and that the long slumbering conscience is beginning to be awakened." The conclusion of the report is as follows:

The record of the past is with Him who searches the heart; the future is unknown. We would pray, and ask our friends to pray, that we may have grace to gird up the loins of our minds, and do with our might what our hand findeth to do. May this seminary stand only so long as it shall be efficiently subservient to the spread of a pure Christianity; and, accomplishing this end, may it stand till other and better institutions shall arise, sustained by those for whose good we have come hither, and conducted with greater energy and holier zeal!

### South Africa.

LETTER FROM MR. L. GROUT, DECEMBER 27, 1850.

THE Herald for May contained two very interesting letters, one from Mr. Lindley, and the other from Mr. Tyler, on the death and character of Mr. Bryant. As Mr. Grout enjoyed peculiar advantages for becoming acquainted with our lamented brother, he has deemed it his duty to bear his testimony to the worth of this estimable and excellent missionary. "Much of the last year of Mr. Bryant's life was spent in my family," he says, "and as our studies were nearly the same, they were prosecuted in a great measure together, at least so long as he was able to study, which was almost to the end of his days." The intercourse of the two brethren was such as became them in these interesting circumstances. "It was pleasant from time to time," Mr. Grout continues, "to confer with him upon his feelings and prospects in view of the approach of death." Some account of these conversations, as presenting a true and living picture of the man, cannot fail to be instructive.

### Mr. Bryant's Feelings in View of Death.

At the first of our interviews, January, 1850, he said, "I feel that I am gradually declining in health, and drawing nearer and nearer to the grave. I should not be surprised to be told that I have not six weeks to live; and yet, with great care, I may possibly continue a year or two. I have no pain; and I have not suffered more for months past, probably, than many persons in sound health. But I am very weak, especially about my lungs and chest; and I feel that I may be called away at any mo-

ment. But death has to me no terrors; and the thought of my departure brings to my mind no unpleasant feelings. I cannot say that I have a positive assurance that it will be well with me in the coming world; though I think it will be so. I have no merit to plead; and it would be infinitely better for the universe that I should be punished forever, than that the glory of God's kingdom should be tarnished by the salvation of a transgressor in his sins. I cannot say that I am indifferent to life. Should it be God's will to spare me several years, and give me sufficient health to do something in his service, I could wish to live. I have no desire to live, however, and still do nothing, but prove a care and a burden rather unto others. I feel a deep interest in the mission, and in the progress of God's work here; and I do take pleasure in the society of my brethren. And it would be painful to leave my wife alone, in feeble health, in a strange land, far from her kindred; but God can take care of her as well without me as with me; and I can leave her in his hands. It is a great thing to exchange worlds, and enter upon the retributions of eternity; but we shall be satisfied when we awake in his likeness, and only then."

During another interview with him, in September, he gave it as his opinion that his work on earth was about done. But he was willing, and he hoped he was ready, to take his departure. He said the world had but few attractions for him; but he could not be grateful enough for the many blessings which he enjoyed, especially in having so little pain, and in being so comfortable, and so well supplied with all things needful for him. He did not find his affections drawn off from things below, in the approach of death, and drawn up to God, as he had expected. "But," said he, "Christ is all my hope; and the glory of God, *the glory of God*, is more and more the delight of my soul and the desire of my heart. It is the only important thing in the universe. It would be infinitely better that the universe should be dashed to atoms, than that God should not be glorified in all things."

In conversation with him, about a month before his death, he said, "The Savior was never so precious to me as he is now. There were, a short time ago, several days when I did not enjoy the light of his countenance. Sin appeared to me as it never had appeared before. It seemed more hateful, more

odious, than ever in my life before. I had new convictions of the depravity of the heart, especially of my own heart. But now I enjoy much of the presence and blessing of God. I have sweet peace, and that without interruption. I think I feel completely resigned, and ready to go hence just when God shall please to call me." He thanked God for doing so much for him, especially for granting him so much peace and freedom from pain, that he might be a witness to the natives of the Savior's love in the hour of weakness and approaching death. "The work," said he, "in which I have been engaged, I regard as a most blessed work; and I hope that you and all the brethren may be spared long to prosecute it. O blessed privilege! To labor for the poor benighted Africans, and be the means of their salvation! But my cares are nearly ended, unless it shall be the pleasure of God that I still serve and glorify him by patient suffering. I feel that the mark of death is as surely upon me, as though it had been written with a pen, and I had seen the hand that did it. But I can say that I am happy in Christ, my Savior, and hope for a blessed immortality."

Mr. Grout had several shorter interviews with Mr. Bryant before his death; in all of which our departed brother expressed himself in language similar to the foregoing. He rejoiced that he had been permitted to go to Africa and labor for a season among the perishing Zulus; he looked steadily to Christ, relying on his merits alone; and he waited, with cheerful anticipations, for the last summons.

#### General Characteristics.

Mr. Grout next speaks of the mental characteristics of Mr. Bryant.

Mr. Bryant possessed a *cultivated, active, and well balanced* mind. His knowledge of men, of books, of countries, &c., was not confined to narrow limits, and it was always available. He was able to make valuable and interesting remarks on such scientific, literary, religious and practical subjects as might become the theme of conversation in intelligent and refined society. But his good taste and humility kept him from the least semblance of display, and from every thing like a desire to obtrude his opinions out of time or place. But though modest and retiring, no man was less afraid of men, in the discharge of duty; no one more willing to tell them their faults; no one able to do it with

more kindness, with better motives, or with better acceptance.

As a *linguist* he excelled. For many years, and even to the last, he made the Bible in the original a daily study. And from the first of his access to the Zulu language, he gave himself to the acquisition of it with the zeal of a martyr, and probably to the detriment of his health. And his attainments in this tongue would be regarded as by no means moderate; especially, if we consider the state of his health, the time he was spared to pursue it, and the great difficulties with which the study of it is beset. Still he was far from regarding himself as master of the language; and he believed that much observation and study, analysis and generalization, would be necessary for a full understanding and statement of its facts and principles.

He prepared an elementary arithmetic in Zulu, and a religious tract on the evidences of regeneration. He also wrote several hymns, with several articles for a monthly paper, and translated a fourth part of the Psalms, besides criticising the portions assigned to others. He had begun a translation of the Acts of the Apostles, when his wasting strength failed; and God called him to converse, face to face, with those blessed spirits whose writings and lives he had so thoroughly studied.

The piety of Mr. Bryant is described in the extract which follows.

His *Christian character* was elevated and symmetrical. His prayers, simple, devout, earnest and appropriate, evinced a confiding devotional spirit, accustomed to commune with God. His conversation, easy and instructive, tending strongly to religious themes, without cant or formality, egotism or adulation, indicated a humble and benevolent heart, supremely set on glorifying God, and blessing his fellow men. If he spoke of himself, it was not as an isolated being, without relations or responsibilities, but as a subject of God's government and grace. For illustrations of this statement, reference might be made to the foregoing remarks.

But his religious character, as well as his mental, was distinguished for its general symmetry, rather than for the marked prominence of any particular feature. Endowed with a well balanced mind, and blessed with a well directed and thorough education, having a quick sense and a high standard of duty, and ever "look-

ing unto Jesus" as a pattern of life and for needed grace, he seemed to labor, and not without much success, to bring the whole man into obedience to the love of Christ, and to give a full and harmonious development to every grace and virtue.

### Madura.

LETTER FROM MR. RENDALL, FEBRUARY 5, 1851.

MR. RENDALL was laid aside from his labors, during a part of the last year, by the "jungle fever." He was even obliged to leave his station for several months. But a kind Providence has restored him to his people and his work; and he is encouraged to hope that the severity of this trial has passed by. Since his return he has been permitted to welcome four persons to the table of the Lord; and four others have presented themselves as candidates for the same privilege.

The leading object of this letter is to speak of the village congregations. It seems more and more plain to him, he says, that a good work has been commenced among them. But he would direct our attention, first of all, to particular cases.

### Village Congregations.

The congregation at Kelamatoor, seven miles from Madura, has not increased much since I last wrote to you; but its members have made considerable progress in knowledge and stability. As soon as they heard that I had returned, after my long absence, they all came from their village, and seemed as glad to see me as children are to see a parent. I have visited them several times since; and the smiling countenances of the women, as they greeted me on returning from their work, indicated the interest they felt in their missionary.

I am very much encouraged also by the attention they give to me when I preach, and by their tolerably clear understanding of the fundamental doctrines of the Bible. I have thought that two or three of the women in this congregation manifested true piety, and ought to be admitted to the privileges of the church. Looking at the subject simply in this light, if by all the labor bestowed upon this village a single soul is saved, I presume none will say it has been expended in vain.

But this, to my mind, is a very limited view of the subject. To understand it fully let us look at a few facts.

1. Here is a village of a thousand souls, to which not a single ray of light has penetrated since the country was first settled. The Roman Catholics have, indeed, been in the village a great many years; but their people have no more elevating ideas of the true God, or more rational or scriptural views of the plan of salvation by Christ, than the heathen themselves.

2. In this village there are a few families who have forsaken their images and idols, and have separated from the heathen and papists, and with a good degree of earnestness are learning the truths of the Bible.

3. We have a man here who has been educated in our mission, of sincere piety, somewhat apt to teach, and devotedly engaged in his work, preaching regularly to the people in this place and in all the places within four or five miles, as he has opportunity. Such an influence must be felt. Indeed, it has already begun to be felt. Two families have joined us from the village itself, and others are inquiring in villages near by.

Mr. Rendall next refers to the state of the congregation at Annupanady. During his absence they made but little progress; after his return, however, they seemed more anxious to conform to his wishes. Most of the men belonging to the Madura congregation have been employed as laborers on the plantations in Kandy for several months; but the women and children give encouraging attention to the instructions which they receive. Mr. Rendall also makes the following general remark: "The Sabbath, I believe, is better observed than formerly in the several congregations; and the spiritual bearing of our work is beginning to be better understood. And there seems to be a very favorable prospect in regard to establishing other congregations. The attention of the people has been called to this subject in different villages, and some seem inclined to join us."

#### *Influence of the System.*

Mr. Rendall next speaks of the bearing of this department of labor on the general progress of the gospel in the Madura district.

1. The effect of this system on the conversion of individuals deserves attention. In this country, besides the depravity of the heart, we are obliged to contend with an organized system of opposition. Hence, when a man thinks of becoming a Christian, his friends are all prepared to combine against him. For the timid Hindoo, this opposition is hard to bear.

Again, the great mass of the people are extremely ignorant, at the same time that they are utter strangers to the motives presented in the gospel. The idea of being influenced by any other than worldly motives, is something quite unaccountable to the heathen of India. So that, if we expect conversions, we must keep the truth constantly before the minds of the people. This is just what is effected by our congregations. The people are required to learn, and to attend church on the Sabbath and listen to the truth. When the missionary visits them, they feel that they are his people, and are anxious to hear what he has to say. The catechist, in the absence of the missionary, feels that he has a work to do in enforcing the truth upon the people, in watching their conduct, and in leading them to Christ.

Formed too into communities by themselves, as these people are in all our older congregations, they are a help to each other, and do not feel the same pressure from the heathen, which a man would feel in standing alone among them. Already have there been conversions in some of our congregations; and these, I believe, are only the first fruits. In giving you my views of the bearing which these congregations have on the salvation of individuals, I would say that I have no reason to expect that the heathen will be brought to Christ by the occasional preaching of a missionary. If on our tours we succeed in arousing the attention of some, so that they will be led to forsake idolatry, and place themselves under our care for instruction, it is all that we can hope for. This I present, not as a simple theory, but as a truth based upon observation.

2. We should not overlook the influence which these congregations have in assisting the missionary to propagate the gospel among the heathen. I am more and more convinced that the missionary in this country, in order to carry out his work and get hold of the people, must go among them, and, as far as is consistent, be familiar with them. The heathen wish to ascertain our object in coming here, and then find out what is to be gained by being connected with us. But how are we to convince them of the entire disinterestedness of our motives, and satisfy them as to the spiritual benefits which they will receive by becoming Christians? We may talk with them earnestly and kindly; and all this is very well in its place. But a far deeper impression is made by seeing the



working of our system in a congregation; for thereby they have before their eyes a regular series of efforts to do good and to elevate some of their own number. Moreover, as the members of our congregations increase in knowledge and piety, our influence among the heathen greatly increases; and our position as teachers of the only true religion becomes better understood by all. And I might here speak of cases which have

come under my own observation. The notion is very prevalent that, although it will do for heathen and papists to get drunk, lie, deceive, &c., it will not do for Christians. So far then as my observation extends, I fully believe that our congregations are valuable in acquiring an influence among the heathen, and in preparing the way to propagate the gospel most successfully among them.

## Proceedings of other Societies.

### Domestic.

#### PRESBYTERIAN BOARD OF MISSIONS.

THE Board of Foreign Missions of the Presbyterian Church (Old School) submitted to the General Assembly held at St. Louis, May 15, the report of its Executive Committee; from which it appears that the receipts of the Board during the year ending May 1, 1851, were \$140,221.72; and the expenditures were \$140,085.56. The receipts were from the following sources:—Balance from the previous year, \$1,137.39; donations \$92,831.82; legacies \$7,315.31; contributions of the Reformed Presbyterian Church \$1,000; avails of Memoir of Rev. W. M. Lowrie \$764.50; contributions in India \$5,832.20; sums received from government for Indian schools \$24,240; sums received from Bible and Tract societies \$6,300. The expenditures were as follows:—For the missions \$125,734.51; for agencies \$4,559.21; for the Secretaries' and Treasurer's Department \$6,448.53; for printing \$2,445.63; for miscellanies \$397.63.

The publications of the Board are as follows:—the Annual Report, 3,850 copies; and the Foreign Missionary, 21,000 copies monthly, of which 2,500 are distributed gratuitously. Missionary intelligence is also published in the Home and Foreign Record of the Presbyterian Church; and a large number of letters to Sabbath schools, with other missionary papers, have been issued from time to time.

The Board has seven missions among the North American Indians, two in Africa, three in India, one in Siam, three in China, one among the Jews in this country; and it also remits considerable sums to be expended in papal Europe. The following abstract will give a general idea of its operations in these different fields of missionary labor.

#### CHOCTAW MISSION.

Rev. Alexander Reid, and Rev. H. Balentine, and their wives; Mr. J. G. Turner, Teacher; Mr. Joseph S. Betz, Carpenter, and his wife; Miss Elizabeth Morrison, Assistant; Miss F. K. Thompson, Teacher.

This mission has the direction of Spencer Academy, the largest of the Choctaw schools. "In the midst of trials and afflictions the Institution has greatly prospered during the year. There were those who predicted that, owing to the large number of scholars, the school could not succeed; that it was impossible to control one hundred Indian boys, when brought together for instruction. The progress made by the boys in their studies during the last year, their orderly behavior, their happy and cheerful deportment, the eagerness with which they returned to the school after the vacation, have given a decided answer to all these objections." "A serious evil has heretofore existed in the frequent changes of the scholars. Sometimes more than one-third of the boys, at the beginning of the year, were new scholars. In this respect the last year shows great improvement. Of one hundred boys present at the examination in July, eighty-eight returned after the vacation in September; and of those who did not return, two went to Centre College, four to other schools, and four were so far advanced in years it was not thought best for them to return."

#### CHICKASAW MISSION.

Mr. James B. Allan, and his wife.

It is the design of the Board to commence a female boarding school among the Chickasaws, for the support of which liberal appropriations have been made from the funds of the Indians; and the necessary buildings are in the process of erection. The Committee wish to send out to this institution a missionary and his wife, together with one male and three female teachers.

## CREEK MISSION.

**Tallahassee.**—Rev. Robert M. Loughbridge; Mr. William S. Robertson, and his wife; James Junkin, M. D., and his wife; Mr. Joseph B. Junkin, Farmer and Steward, and his wife; Miss Nancy Thompson, Teacher; Miss Mary Bowen, Teacher.

**Kowetah.**—Rev. J. Ross Ramsey, and his wife; Rev. William H. Templeton; Miss Hannah M. Green, Teacher.

There are prosperous boarding-schools at both stations; for the support of which the Board has received six thousand dollars the past year. The number of pupils at Tallahassee is eighty, at Kowetah, forty. Churches have been organized at both places, one consisting of sixteen members, the other of seventeen. The time of Mr. Loughbridge is mainly devoted to the appropriate work of the ministry; and the way is open for the preaching of the gospel in all parts of the nation. The Indians are said to be advancing in civilization as rapidly as could be expected.

## SEMINOLE MISSION.

Mr. John Lilley, and Mr. John D. Bemo, and their wives.

The boarding-school at this mission has been enlarged to fifteen scholars; and the children are doing well. "This school, and indeed the mission itself, were at first considered an experiment; and the trial so far has been favorable. The missionaries have generally been well received by the chiefs and people of the tribe."

## IOWA AND SAC MISSION.

Rev. William Hamilton, and Rev. Samuel M. Irvin, and their wives; Miss S. A. Waterman, Teacher.

"Although the state of the adult population of these two tribes is still discouraging, more attention has been paid by them than formerly to religious instruction." "Sometimes they are quite attentive to what is said; at other times they are the reverse, and the missionary is invited to go somewhere else, as, to use their own expression, the house is empty. They still manifest an interest in the school, and many of them are pleased with the improvement of their children." The number of pupils is thirty-eight.

## OTOE AND OMAHA MISSION.

Rev. Edward McKimney, and his wife; Mr. David E. Read, Assistant; Mr. Henry Martin, Steward, and his wife; Miss Martha Fullerton, Teacher.

This mission is slowly but steadily advancing. With some assistance given to them, and by their own industry, the Omahas raised more corn last year than in any previous year. "It is, however, to the young men and young women from the boarding-school that the first impulse towards their permanent improvement will be given. Some of the first scholars have become young men, and they are now laboring partly for themselves, in cultivating the ground, and partly for the mission." The school, though subject to

many fluctuations, has done well. The number of pupils is generally thirty-five. Direct missionary labor has been performed, as Mr. McKimney has had time and strength.

## CHIPPEWA AND OTTAWA MISSION.

Rev. Peter Dougherty, and Mr. James K. Whiteside, and their wives; Mr. Daniel Rodd, Interpreter.

"Religious exercises on the Sabbath and on week-days have been regularly conducted, and well attended. The church contains thirty-six members, of whom twenty-two are natives. A large Sabbath-school, attended by many adults as well as children, has also been continued, as in former years." The day-school for boys contains forty Indian pupils, and that for girls twenty-four; and there are also four boys and four girls, the children of white parents. "The attendance of the scholars has been more regular than in any previous year, and their advance in learning has been greater."

## LIBERIA MISSION.

**Monrovia.**—Rev. Harrison W. Ellis; Mr. R. V. R. James.

**Kentucky.**—Mr. H. W. Erskine.

**Sisal.**—Rev. James M. Frost.

**Settra Kroo.**—Mr. Washington McDonogh.

The church in Monrovia, consisting of thirty-nine members, is under the care of Mr. Ellis; and the stated religious services on the Sabbath and on week-days have been continued, as heretofore. There is also a large Sabbath school connected with the church. The school taught by Mr. James, containing seventy-five pupils, retains its high character. "The Alexander High School has made but little progress during the year. More was expected from Mr. Ellis as a teacher than has been realized. Rev. D. A. Wilson, and his wife, are to become connected with the institution.

The church at Kentucky has eighteen members, ten having been admitted during the year. The Sabbath school is flourishing; and the day school, of twenty-four pupils, is doing well. At Sisal the church consists of thirty-three members, the number last year having been thirty. Mr. McDonogh has a small school at Settra Kroo; and he also converses with the Kroo people on religious subjects. A white missionary is greatly needed at this station.

## CORISCO MISSION.

Rev. George W. Simpson, and his wife; Rev. James L. Mackey.

"These missionaries landed at the Gaboon on the 30th of January, 1850. They were cordially received by the missionaries of the American Board, with whom they remained for some time. They all passed safely through the acclimating fever, with but slight suffering. On the 11th of

March, after a very short illness, Mrs. Mackey was removed by death." "It is proper to state, as the opinion of her husband, and the other brethren who were present, that her death was not occasioned by the climate of Africa. The same cause might just as readily have operated to take away her life in America as there."

#### LODIANA MISSION.

*Lodianna*.—Rev. Joseph Porter, and Rev. Levi Janvior, and their wives; Rev. Adolph Rudolph; William Buxton, Catechist; Qadir Baksh, Scripture Reader.

*Saharanpur*.—Rev. James R. Campbell, Rev. Joseph Caldwell, and Rev. John S. Woodside, and their wives; Theodore W. J. Wylie, Samuel B. Wylie, Catechists; John N. M'Leod, Assistant Catechist.

*Sabathu*.—Saudagar, Catechist.

*Amballa*.—Rev. Jesse M. Jamieson, and Rev. John H. Morrison, and their wives; Heera Lal, Isai Das, Scripture Readers.

*Jalandar*.—Rev. Golak Nath; John B. Lewis, Teacher; Daniel Wells, Scripture Reader.

*Lahor*.—Rev. John Newton, and his wife; Rev. Charles W. Forman.

*Station not yet designated*.—Rev. James H. Orbison.

One native assistant has died, and two have been suspended from their office; but their places have been supplied by three or four new laborers. The number of communicants at Amballa is ten; the reports from the other stations are imperfect. Additions have been made to the churches; but it has been necessary to administer discipline in some cases. At all the stations the brethren continue their stated services on the Sabbath and during the week.

Schools have been sustained at all the stations, except Sabathu; there being four at Lodianna, having three hundred and twenty-five pupils, three at Saharanpur, and one at Amballa, one at Jalandar, and one at Lahor. The whole number of scholars is about seven hundred.

More than two thousand patients have been prescribed for at the Lodianna dispensary. Some thirty poor persons are supported at the same station; about forty at Amballa, besides hundreds aided to a partial extent; and about three hundred at Lahor, of whom between thirty and forty are in-door paupers. The expense has been met mainly by the benevolence of the European community at the several stations. Four thousand five hundred dollars have been placed in the hands of the missionaries for these objects; two thousand four hundred rupees having been given by the young Maha Raja, or principal chief, at Lahor.

#### FURRUKHABAD MISSION.

*Futteghurh*.—Rev. William H. M'Auley, Rev. John J. Walsh, and Rev. Augustus H. Sealey, and their wives; Rev. Julius P. Ullman; Rev. Gopeenath Nundy; Kasim Ali, Madari, Thomas Scott, Catechists; John Darby, Dhokal, Adam, Teachers.

*Mynpurie*.—Hanukh, Catechist; Hussai Roy, Teacher.

*Agra*.—Rev. James Wilson and his wife; Rev. James L. Scott.

*Stations not designated*.—Rev. David E. Campbell, and Rev. Robert S. Fullerton, and their wives.

At Agra there have been preaching services both in English and Hindostanee. Sixteen persons were admitted to the sacrament of the Lord's Supper, of whom fourteen were received on a profession of their faith in Christ; the number of church members being now thirty-six. At Mynpurie preaching in Hindostanee was regularly continued through the year. The attendance, though not large, was constant; but no one gave evidence of having been born again. At Furruckabad and Futteghurh there have been regular services in English and Hindostanee, besides preaching in the bazars. The number of church members is seventy-five, of whom sixty-seven are natives.

The number of pupils in all the schools is five hundred and seventy-four. The one at Agra, having forty scholars, is supported by the church in that city. Most of the boys live in the neighboring villages, and carry to their respective homes the knowledge of the gospel. "It is quite a common practice among these boys to sit at their respective doors, on opposite sides of the street, in the morning and evening; and one will ask the questions, while the other will answer them from the beginning to the end of the catechism. Sometimes the careless passer-by is arrested, and a number of individuals will stop to hear them as they proceed; and they will make inquiries as to where the boys get such learning as that. These inquiries stimulate the boys, proud of their attainments, to make greater progress." In the two high schools English is taught; and instruction is given both in the English and vernacular tongues.

The orphan asylums and the Christian village form an interesting department of this mission. For the employment of those who have reached adult years, tent-making and the cultivation of land are followed. Three of the most competent and trustworthy were selected to conduct, under the superintendence of Mr. Scott, the business details connected with the making and sale of tents, each investing a small part of his own earnings in the business. This plan seems to work well. Twelve are engaged in farming on a small scale. "This orphan institution, with its church, schools, tent-making, village and farming, and especially its Christian men and women, and their nearly fifty baptized children, all planted in the midst of a dreary waste of heathenism, must awaken a feeling of deep interest in the mind of every Christian observer."

#### ALLAHABAD MISSION.

*Allahabad*.—Rev. Joseph Warren, and Rev. Joseph Owen, and their wives; Rev. John E. Freeman; Rev. Robert M. Munnis; Rev. Lawrence G. Hay, and his wife; Rev. Horatio W. Shaw, and his wife; Babu John Harry, Licentiate Preacher; Mirza John Beg, Catechist; Paul Qaim, George Douglas, Yunus Singh, Scripture Readers and Teachers.

The church, situated at the mission premises on the Jumna side of the city, has been under

the charge of Mr. Owen. The usual services have been well attended by many of the college students, the scholars of two bazar schools, and persons living in the vicinity, as well as by the native Christians. The two chapels have also been regularly open for public worship. "While the gospel is preached steadily at all these places, the sacrament of the Supper is administered only at the church. Two members have been admitted to the communion of the church on profession of their faith, and two on letters of dismission from other churches; three have died; and two are under the censure of the church; leaving thirty-five as the present number of communicants, or forty-five, including the missionaries."

This mission has under its care a college, in which there are one hundred and fifty pupils, not including nearly one hundred and fifty in the preparatory department. The annual examination in December gave much satisfaction. There are two orphan asylums, one for boys, the other for girls. "The younger orphans are always baptized in virtue of their relations to the missionaries, as being of their households." The bazar schools are represented as worthy of the labor bestowed upon them. In all the schools there are four hundred and thirty-one pupils.

## SIAM MISSION.

Bangkok.—Rev. Stephen Mattoon, and Rev. Stephen Bush, and their wives; Samuel R. House, M. D., Licentiate Preacher; Quankiang, Native Assistant.

The latest reports from this mission make its continuance problematical, on account of the difficulty of obtaining houses for their occupancy. "The city of Bangkok and the whole country of Siam are under the government of an absolute monarch. He is now jealous of foreigners. It is understood also that he is apprehensive of serious internal troubles in his kingdom. He is, moreover, increasingly a bigoted devotee of Buddhism. The result of all is, that under his rule our missionaries can neither purchase nor rent houses suitable for their residence and their work. And they seem to have no choice but to leave Siam as a field of labor."

## CANTON MISSION.

Canton.—Rev. Andrew P. Hopper, M. D., and wife; Rev. John B. French.

Both the brethren hold preaching services regularly. "These services," the missionaries say, "give us great satisfaction, in the attention which is given to the messages from God's word. But as to any saving effect, we have to adopt the complaint of the prophet, 'Who hath believed our report, and to whom hath the arm of the Lord been revealed?'"

The number of scholars in the boarding school has been increased from fourteen to twenty-eight even though higher qualifications have

been required for admission. Their attainments in their own language, as well as in English, geography, grammar, and the sacred Scriptures, have been satisfactory. A day school was commenced in April, the number of pupils being twelve. "Two interesting facts," the missionaries say, "have been ascertained in relation to this school; first, that no objection is made to the teaching of Christian books, and, secondly, that the pupils attend regularly."

## NINGPO MISSION.

Ningpo.—D. B. McCartee, M. D.; Rev. Richard Q. Way, and his wife; Rev. Augustus W. Loomis, and his wife; Rev. M. Simpson Culbertson, and his wife; Rev. John W. Quarterman; Rev. Henry V. Rankin, and his wife; Mr. Moses S. Coulter, and his wife; Rev. Samuel N. D. Martin, and his wife; Rev. William A. P. Martin, and his wife; Min-geen, Assistant Teacher.

"The number of native members of the church is six, and their conduct has been worthy of their profession." One of these is Min-geen, the assistant teacher. He is pursuing a course of study designed to prepare him for preaching the gospel to his countrymen.

Several services are held upon the Sabbath, in different parts of the city, attended by varying audiences; which, however, seldom reach a hundred hearers. "During the week two services are held in one of the chapels connected latterly with the dispensary labors, the hospital room adjoining the chapel, so that patients are addressed in the latter before passing into the former."

"The educational labors of this mission have thus far been expended chiefly on the boys' and girls' boarding-schools. The former is under the charge of Mr. and Mrs. Way, and contains forty scholars. The latter is under the care of Mr. and Mrs. Rankin, and until a recent period had fifteen pupils; eleven girls were lately received on probation as members of this school." "The day school is kept in a room near the Salt gate. The number of scholars in the winter was from sixteen to eighteen, but in the summer the attendance was diminished."

"The labors of the missionary physician have been abundant and of great value, not only in relieving cases of suffering and distress, but in continuing to give a good impression to the native community concerning the benevolent object of the missionaries."

## SHANGHAI MISSION.

Shanghai.—Rev. Joseph K. Wight, and his wife.

This mission has been recently commenced. Mr. Wight was transferred from Ningpo to Shanghai in 1850. It has been found very difficult to obtain premises suitable for the purposes of the mission, except at exorbitant prices. "Mr. Wight was diligently pursuing this matter at the

latest dates, and with some prospect of obtaining an eligible situation."

#### MISSIONS TO PAPAL EUROPE.

In this department of their work the Committee employ, as correspondents, gentlemen connected with the Evangelical Societies of France, Belgium, and Geneva. Two thousand and fifty dollars were sent during the last year. A part of this money was expended in efforts for the spread of the gospel in Italy.

#### MISSION TO THE JEWS.

*New York.*—Rev. Matthew R. Miller; Rev. John Neander.

*Philadelphia.*—Mr. Bernard Steintal, Licentiate Preacher.

*Baltimore.*—Mr. Frederick J. Neuhaus, Licentiate Preacher.

Mr. Neuhaus is connected with the Presbytery of Baltimore, upon whose recommendation he was appointed a missionary to the Jewish population of that city. Like Messrs. Neander and Steintal, he is of the stock of Israel by birth. The missions cultivate a friendly intercourse with the Jews; visits are made to their houses, when practicable, and to the synagogues; and the claims of the gospel are urged as of supreme importance. Some use has been made of the press as a means of engaging their attention to the subject of Christianity. "Through the courtesy of the editor of the *Occident*, a number of papers, written by Mr. Miller, have been published in that periodical; and these have called forth articles in reply from the pens of prominent rabbis." "In addition to other labors, the missionary at Philadelphia conducts a week-day school for Jewish children, which has about twenty scholars in attendance, and forms an interesting sphere of useful influence."

A Jew in New York has received baptism from Mr. Neander; and another has been baptized in Philadelphia as the fruit of Mr. Steintal's labors.

#### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE Rev. Dr. Halley, of Troy, New York, preached the annual sermon before this society, April 27, in the Reformed Dutch Church on Lafayette Place. An abstract of the annual report was read on the same occasion by E. R. McGregor, Corresponding Secretary. The receipts of the last year, including a small balance, have been \$11,163, about \$5,000 more than those of the previous year. The number of Israelites in this country is said to be 100,000; and immigration is constantly swelling the amount. The Board has had in its employment, on an average, five or six missionaries, and four or five colporteurs, who have preached the gospel in nearly one thousand families, and in many

of them frequently. They have also furnished two hundred and sixty families and individuals with the word of God, and have distributed thousands of tracts. In about one hundred families, as with many individuals, they have been enabled to engage in prayer. Fifteen families are reported as having been induced to become regular attendants upon Christian worship; and twenty persons have expressed a belief and hope in Jesus as the true Messiah, nine of them having received baptism, from various pastors, and eight having been admitted to full communion. The society has under its direction at the present time six missionaries, five colporteurs, and three students for the ministry, all converted Jews, except one. It is said, however, that thirty laborers are needed to supply the existing demand among the Jews. The report also stated that about one hundred Israelites, under the auspices of different agencies, had been admitted to Christian churches during the past year.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its twenty-third anniversary in Broadway Tabernacle, New York, on the 5th of May; the President, Pelatiah Peritt, Esq., being in the chair. From the statement made to the meeting, it appears that the efforts of the society, during the past year, have been directed to Canton and Shanghai, in China; Honolulu and Lahaina, at the Sandwich Islands; Valparaiso, Panama and San Francisco, on the Pacific coast; Rio de Janeiro, in Brazil; St. Thomas and Havana, in the West Indies; Havre and Bordeaux, in France; Gottenburg, Stockholm, and Götland, in Sweden. Its influence has also been felt, in various ways, both upon the Atlantic coast, and upon our inland waters. The Sailors' Home in New York had 2,525 sailor boarders during the year previous to May 1, 1851, making the whole number in nine years 30,500. Including \$1,147 received for hymn books, the Sailors' Magazine, and libraries, the income of the society has been \$20,399; while the expenditures have amounted to \$20,446. Large sums have also been collected by auxiliaries for the objects of the society, which are not embraced in this statement.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

THIS society held its second annual meeting at Broadway Tabernacle, New York, May 6; Dr. DeWitt, the President, being in the chair. An abstract of the report was read, exhibiting the operations of the society at home and abroad.

The number of missionaries employed in this country, during the whole or a part of the year, was seventy-eight; of whom thirty-two were or



dained, and eight or ten were licentiate. They have endeavored to communicate religious instruction in seven languages, few of them being Americans; and they belong to nearly all the evangelical denominations in the United States. They have gathered fifteen churches; and there are ten churches in connection with the society. A number of conversions has been reported. The society sustains thirty missionaries abroad, three of whom are in Italy.

The receipts during the year have amounted to \$56,365; while the expenditures have been \$55,359.

#### AMERICAN TRACT SOCIETY.

THIS society held its twenty-sixth annual meeting at Broadway Tabernacle, New York, May 7; William B. Crosby, Esq., one of the Vice Presidents, being in the chair. From the statement submitted by the Secretaries, it appears that seventy-eight new publications have been issued during the past year, in nine different languages, of which forty-two are volumes; making the total publications on the society's list, 1,598, of which 327 are volumes, besides 2,594 approved for foreign stations in about 114 languages and dialects. There have been circulated during the year 886,692 volumes, 7,837,692 publications, and 269,984,615 pages; making a total in twenty-six years of 6,567,795 volumes, 110,826,867 publications, and 2,771,087,404 pages. The circulation of the Illustrated Family Christian Almanac for 1851 has been 310,000 copies; of the American Messenger 186,000 monthly; of the German Messenger, 18,000. The gratuitous distributions in 2,697 distinct grants, to missionaries at home and abroad, the army and navy, seamen, humane and criminal institutions, Sabbath schools and individuals, by colporteurs, and to life-members and directors, have been 56,638,543, valued at \$37,759 03.

The receipts of the year have been, in donations, \$109,897; for sales, \$200,720. The expenditures for paper, printing, binding, engraving, copy-right, translating and revising, have been \$179,984; for colportage, \$73,278; for grants to foreign and pagan lands, \$20,000; and other items, \$37,356. Twenty general agents, and seven superintendents of colportage, have been employed in large districts.

Including 135 students from forty colleges or seminaries during their vacations, 569 colporteurs have been employed for the whole or part of the year. Of the whole number, 109 were for the German, French, Irish, Spanish, Welsh and Norwegian population. The whole number in commission, April 1, was 368. The statistical tables show that the colporteurs have visited 305,422 families, of whom 90,779 were destitute of preaching; 68,027 were without religious books;

34,684 without the Bible, and 54,321 families were Roman Catholics.

#### AMERICAN HOME MISSIONARY SOCIETY.

THE twenty-fifth anniversary of this society was held in Broadway Tabernacle, New York, May 7, the President, Henry Dwight, Esq., being in the chair. The following statement shows the condition and progress of this efficient institution.

The society has had in its service the past year 1,065 ministers of the gospel, in 26 different States and Territories;—in the New England States, 311; the Middle States, 224; the Southern States, 15; the Western States and Territories, 515. Of these, 640 have been the pastors or stated supplies of single congregations; and 425 have occupied larger fields. Four have ministered to congregations of colored people; and 41 have preached in foreign languages; namely, 10 to Welsh, and 29 to German congregations; and two to congregations of Norwegians and Swedes. The number of congregations supplied, in whole or in part, is 1,820; and the aggregate of ministerial service performed is equal to 853 years. The pupils in Sabbath schools and Bible classes amount to 70,000.

There have been added to the churches, 6,578, viz: 3,855 by profession; and 2,823 by letter. Many of the Western churches have been visited with the special effusions of the Spirit. Seventy-seven missionaries make mention in their reports of revivals of religion in their congregations; and 366 report 3,096 hopeful conversions.

The balance in the Treasury, April 1, 1850, was \$15,553 69. The receipts of the succeeding twelve months have been \$150,940 25; making the resources of the year, \$166,493 94. There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due, \$151,515 41; making the total of liabilities, \$163,451 18. Of this sum, \$153,817 90 have been paid. The remainder is still due to missionaries for labor performed.

Thirty-three more missionaries have been in commission than in any preceding year, and this increase has been mainly in the Western States and Territories; forty-one more years of ministerial labor have been performed; and two hundred and forty-five more congregations blessed with the preaching of the gospel. Forty-three churches have passed from a condition of dependence to that of self-support; sixty houses of worship have been completed; fifty-five others repaired; and the building of forty others commenced. During the twenty-five years of the society's labors, not far from eight hundred churches, which had been reared and nurtured by its instrumentality, have passed from the list of beneficiaries, and are now supporting their own gospel institutions; some of which are among the most influential churches in the land.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GREECE.**—Last winter Mr. King had more encouragement in his labors than usual; indeed, there seemed to be indications that a spiritual work had commenced in a few minds. About the middle of March, however, it became evident that another persecution was impending. Men in public stations began to avow the belief that something must be done to arrest "proselytism." On the 22d of March, Mr. King was informed that "a conversation had taken place among the members of the House of Representatives" in regard to him and his preaching; and that some of them might attend his service next day, for the purpose of judging of his doctrines. The reply was, "I shall be very happy to see them. My sermon is ready, and I shall alter nothing." The text selected was, "Who sheddeth man's blood," &c.

On entering the room in which he was to preach, March 23, Mr. King found it "crowded to overflowing," more than a hundred persons having assembled. The strictest attention was given to the sermon by the greater part of the audience; but immediately after the benediction, Theagenes, a student of theology in the University, and a nephew of the late Patriarch of Constantinople, came forward and said he wished to make a remark. Mr. King replied, "If it relates to this day's discourse, and nothing that will cause a discussion, well; if not, I do not wish it." The answer was, "It is in regard to what you have said to-day." "In your discourse you remarked that Cain killed Abel, because his own works were evil, and his brother's righteous; and that all who persecute and kill their brethren, because they believe in Christ, and are good people, are actuated by the spirit of Cain. In this remark you intimate, as it were, that we are like Cain, because we persecute you." Mr. King remarked, "I spoke of no one in particular, but in general. I said that all who kill their brethren, because they believe in Christ as Abel did, have the spirit of Cain; if this fits any one here, of course he can receive it."

Theagenes next endeavored to select a new point of attack, and began to speak of what had been uttered at other times, "contrary to the dogmas of the holy eastern apostolical church." Mr. King replied, however, that he did not wish to discuss other matters then; but that, if it was desired, he would appoint another day, when all might come and hear what he had to say. "At this juncture several voices were heard, saying, 'Now, now; let him speak; we wish it now;' and many became somewhat noisy." But Mr.

King still declined; whereupon the tumult increased. As soon as he could obtain a hearing, he told the audience that he was in his own house, which they had no right to violate; and that he was also in the consulate of the United States, the American Consul having recently appointed him consular agent, when about to visit Constantinople. This statement, however, did not produce the desired effect. The audience was composed of friends and enemies; the former endeavored to prevent disturbance, and the latter reviled them. At length the tumult reached such a point that Mr. King left the room, and caused the flag of the United States to be unfurled at the upper door of his house. At the sight of this the noise ceased, and the crowd immediately dispersed; a part repairing to the temple of Jupiter Olympus, for the purpose probably of consultation.

Next day Mr. King apprised the Minister of Foreign Affairs of what had happened, and reported the names of "the ringleaders of the tumult." On the following day he received, in reply, a promise that his statement should be communicated to the Minister of the Interior, in order that measures might be taken to prevent a recurrence of such scenes; and he was reminded of his duty to lodge with the King's Attorney, a formal complaint against the offenders.

During the week a petition was addressed to the House of Representatives, (and to the Senate, it is reported,) signed by Theagenes and some forty others, in the conclusion of which they say, "We feel convinced that the honorable House of Representatives of the nation will attend to these things, and give satisfaction to the church, thus insulted and outraged by this false apostle, and by this mad proselyte King." The Synod also sent a communication to the Minister of Ecclesiastical Affairs, setting forth "the scandalous attacks of the American King" on the "holy and orthodox church," and demanded "a prompt remedy according to law."

The "Age" of April 2 announced that the Minister of Justice, in consequence of this action of the Synod, had complained to the King's Attorney "against the false apostle, Jonas King;" and that the Attorney had commenced proceedings. It is surely unnecessary to commend this honored and beloved brother to the Christian sympathy and to the earnest supplications of the friends of missions in this country.

**ADA BAZAR.**—Under date of March 4, Mr. Sahagyan gives an account of the Protestant community at Ada Bazar. Six persons (five of them being heads of families) have joined our

brethren during the year. There are twenty-seven children in the school, of whom sixteen belong to the national church. The Sabbath school is also increasing. "The little church is growing in faith and love to Christ, and in brotherly peace."

**DIARBKKR.**—Dr. Smith has organized a church at Diarbeker, consisting of the native assistant, two Armenians, and one Syrian. The number of attendants upon public worship has slightly increased; and the Protestants are less exposed to persecution than heretofore.

**SYRIA.**—At the last general meeting of this mission, it was voted that Messrs. Thomson and Van Dyck occupy Hasbeiya as a station, "with Sidon and Damascus as appendages." John Wortabet and Tannus el Haddad are to be associated with them.

**CHINA.**—The late cabinet minister Kiyang has published a work in seven volumes, which has a "form of prayer to the God of heaven, with a preface." In the preface he mentions the incarnation, the atonement and repentance, as doctrines held by the followers of Jesus. "Having made strict inquiries concerning the religion practiced by western men," he says he "came to know that what they teach, had really nothing in it which was not good." He also says that he felt it his duty to memorialize the Emperor not to persecute this new way. It should be remembered, however, that Kiyang has been since degraded from his high office, on account of his sympathies with foreigners. Still this testimony, coming from so distinguished a man, must have its influence.

Kiyang's prayer was written at the request of his secretary, who, in a recent sickness, had appealed in vain to the gods, the doctors, and the diviners; but, having heard "what western men teach concerning prayer," called upon the God of heaven and Jesus, and was quite well the next day! Dr. Boone says this statement of Kiyang must be received as true; and that, consequently, we must suppose "either a very remarkable coincidence, or a signal interposition of divine Providence in answer to prayer."

**FUM-CHAU.**—Mr. Richards was at Canton on the 28th of February, with health somewhat improved. By the advice of physicians, he was expecting to sail for the United States in the ship Sea, Captain Spring. He is hopeful as to the effect of the voyage upon his system.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 8th of May, the Rev. Lewis Bissell of Milan, Ohio, and Mrs. Elizabeth Bissell of Cleveland, Ohio, sailed from Boston in the Equa-

tor, Captain Ewer, for Bombay, with the intention of joining the Ahmednuggur mission. Mr. Bissell pursued his academical and theological studies at Western Reserve College.

#### FINANCES OF THE BOARD.

It seems to be due to the patrons of the Board, that a brief statement of its financial condition should be submitted to their consideration at the present time. Within the nine months of the current year, (August 1, 1830, to April 30, 1831,) the receipts have been \$204,818; in the corresponding months of the previous year, they were \$187,509; so that there has already been an advance of \$17,309. If we look, however, at the donations made to the treasury during this period, we find that the increase has been \$24,593; there having been a decrease in the *legacies* to the amount of \$7,284. The fact that the friends of missions have enlarged their contributions in a ratio that, if continued through the year, will add nearly \$33,000 to the receipts, is certainly gratifying, and should incite us to give thanks to Him who has the hearts of all in his hands.

But there is another fact that should not be overlooked; which is, that the expenditures of the Board are unavoidably increasing. This is owing to several causes, mainly, however, to the very great prosperity of the missions. The Prudential Committee have endeavored to appropriate the funds intrusted to them with the strictest economy; but so loud and frequent are the calls of our brethren in foreign lands, growing out of the remarkable success which the God of missions is granting to their efforts, that they find it impossible to continue their expenditures upon the scale of the last few years, without disregarding the most clear and palpable indications of Providence. The alternative presented to them appears to be simply this, "Shall we proceed with timid and distrustful steps; or shall we follow, cheerfully and confidently, where the Great Missionary leads the way?" The latter seems to them the only course which they can wisely or safely pursue. *They dare not pursue any other.*

But the question arises, "Will the churches sustain them in this course?" If so, a still greater increase in the receipts will be necessary. We cannot meet the reasonable demands of our brethren abroad, nor can we cherish the rising missionary spirit in our young men at home, without larger contributions. It is exceedingly important, moreover, that there be an immediate advance, even during the remaining two months of the present financial year. Eighteen young men are already under appointment; and this number will be augmented before the annual meeting. They are wanted now in fields whitening for the harvest. Shall the means be furnished to send them forth?

## DONATIONS,

RECEIVED IN APRIL.

## MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, Cong. s. s. for Mr. Ham-	
lin's sch. Babek,	1 80
Cape Elizabeth, Cong. ch.	11 11
Falmouth, 2d do.	8 26
Freeport, Cong. ch.	20 00
Gorham, m. c.	63 29
Lewiston Falls, Cong. ch.	57 57
Minot, m. c.	25 00
N. Yarmouth, 2d cong. ch.	12 00
Otisfield, La. s.; D. K. 2;	7 00
Portland, 3d ch. m. c.	31 14
Pownal, Cong. ch.	34 00
Saccarappa, do.	28 00
Scarboro', 1st ch. m. c.	63 13
Sweden, m. c.	10 00
Yarmouth, B. F. 2; M. S. 1; juv.	
benev. s. 851;	11 51—394 11
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. ch. m. c. 20;	
hes. sch. so. for Rebecca McGaw	
Fiske, Ceylon, 30;	40 00
Boothbay, 1st cong. ch. T. D.	10 00
Thomaston, 1st do. m. c.	24 00—74 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
A friend,	15 00
Eliot, Cong. ch. and so.	14 60
Kennebunk, Union cong. ch. and so.	
49.54; m. c. 17.46;	60 60
Lebanon Centre, Cong. so. 27; Rev.	
J. Loring, 23; wh. cons. Rev.	
JAMES DOLY, of Milton, N. H.	
an H. M.	50 00
Sanford, E. L. H.	50—140 10

608 21

Bucksport, m. c. 20; Ellsworth, 1.55; Mrs.  
H.'s s. s. class, 2.50; S. Paris, S. Morse,  
10; Waterford, m. c. 31.94; W. W. G. 10;

75 99

684 20

## NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Hill, Cong. ch.	7 02
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Antrim, Pres. ch. 25.75; la. (of wh.	
for Abby M. Whitson, Ceylon, 20);	
27.91;	52 96
Bedford, Gent.	4 00
Francestown, Cong. ch.	50 40
Hollis, N. H.	5 00
Milford, A friend,	5 00
New Boston, Pres. ch. 36.76; s. a.	
for Sandw. Isle, m. 3.08;	39 62—157 18
Merrimack co. Aux. So. G. Hutchins, Tr.	
Heeniker, Gent. 71.67; la. 47; m. c.	
42.54;	161 31
Pembroke, Gent. wh. cons. Rev.	
JOHN H. MERRILL an H. M.	
63.34; la. wh. cons. Rev. SILAS	
M. BLANCHARD an H. M. 50;	
a friend, wh. cons. BUTLER H.	
PHILLIPS an H. M. 100;	213 34
Pittsfield, Cong. ch. and so.	66 84
Salisbury,	35 00—476 49
Rockingham co. Conf. of chs. Francis Grant, Tr.	
Derry, Pres. ch. and so. 75; m. c.	
25;	100 00
Exeter, 1st cong. so. 37.05; 2d do.	
85.05; 1st and 2d do. m. c. 39.14;	161 94
Hampton, Cong. so.	17 17
Hampton Falls and Seabrook, do.	19 60—290 41
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Centre Harbor, Ch. and so.	12 80
Durham, Cong. ch. and so.	51 30
Meredith Village, 40.11; mon. con.	
13.25; a friend, 10;	63 26
Sanbornton, Mr. Curtiss's ch.	34 00
Wolfboro', m. c.	14 43—175 79

1,166 89

Legacies.—Centre Harbor, Mrs. Julietta Bee-  
son, by Rev. A. Benson, 30 00  
1,126 89

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Barnet, Cong. ch. and so.	11 50
Hardwick, s. s.	17 60
Kirby, Rav. L. Wood, 10; Mrs. A.	
T. W. 1;	11 00
Lyndon, Cong. s. s. miss asso.	5 00—45 10
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Jericho, s. s. asso.	2 00
Orleans co. Aux. So. H. Hastings, Tr.	
Irasburg, Cong. so. m. c.	12 70
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, U. Maynard,	10 00
Clarendon, m. c.	2 20
E. Poultney, Cong. ch. and so. 83.91;	
m. c. 20.10;	103 31
Rutland, E. par. m. c.	6 20—121 71
Washington co. Aux. So. J. W. Howes, Tr.	
Berlin, A few indiv.	10 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c.	87 93
Fayetteville, Ch. and so.	53 35
Putney, I. Groat,	10 00
Wardsboro', Cong. ch. and so. m. c.	7 92
Westminster, Miss H. Chapin, dec'd,	10 00—78 50
Windsor co. Aux. So. E. P. Nevins, Tr.	
Hartland, Cong. ch. and so.	25 00
Rochester, do. 20; Rev. A. M. and	
wife, 3;	93 00
Royalton, Cong. ch. and so. m. c.	25 00—73 06
	343 01
Bennington, PIERPOINT ISHAM, wh. cons.	
him an H. M. 100; Manchester, a friend,	
10;	110 00
	453 01

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Chatham, Cong. ch. and so.	55 94
S. Dennis, do.	81 13—136 37
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, Young La. Institute,	20 00
S. New Marlboro', Ch.	6 00
W. Stockbridge, S. Gates,	10 00
Williamstown, Cong. ch. and so. s.	
a. for James Smedley, Ceylon,	20 00—56 00
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, 1;)	2,138 68
Essex co. North, Aux. So. J. Caldwell, Tr.	
Bradford, Cong. ch. and so. 233.80;	
m. c. 76;	309 80
Haverhill, David Marsh, wh. cons.	
NATHANIEL MARSH of New York	
city an H. M. 130; J. Moore, 10;	
Mrs. P. 5; Mr. S. 50c.; Mrs. C. 1;	146 50
Ipswich, S. ch. s. a. class,	1 00
Newbury, Belleville, gent. 40.13; la.	
to cons. Mrs. SARAH LITTLE an	
H. M. 116.69; Mrs. Mary Green-	
leaf, wh. cons. Miss MARY F.	
FISK an H. M. 100;	257 09—714 39
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Beverly, Washington-st. ch. and so.	
71.60; m. c. 52.40; wh. cons. Miss	
ELIZA WOODBURY an H. M.	130 60
N. Danvers, Mr. Braman's so. gent.	
79.75; la. 86;	165 75
Topsfield, Cong. ch. and so.	148 43—444 18
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Chesterfield, A few indiv.	30 00
East Hampton, S. Williston,	500 00
S. Hadley, Juv. miss. so. for fem.	
sem. at Beirut,	10 00—540 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Northbridge, Ch.	17 00
Westboro', Evan. cong. ch. and so.	
144.32; m. c. 61.30;	205 52—222 82
Middlesex South Conf. of chs.	
Holliston, Cong. ch. and so.	93 99
Northboro', Evan. do. 92.89; S. H.	
10; a friend, 35;	67 89—161 18
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
E. Medway, m. c.	26 10

Roxbury, Eliot ch. and so. gent. 53; la. 73.50; m. c. 14.08;	140 18
Stoughton, Cong. ch. to cons. Rev. ALBERT PERRY an H. M.	50 00
W. Roxbury, Spring-st. ch. m. c.	3 75—220 03
Old Colony Aux. So. H. Coggeshall, Tr.	
Mattapoisett, Cong. ch. and so.	63 46
Middleboro', Central cong. ch. and so.	117 35
N. Rochester, Rev. I. Briggs,	30 00
Rochester Centre, m. c. 25.33; la.	98.67
54 00—254 71	
Palestine Miss. So. E. Alden, Tr.	
E. and W. Bridgewater, Union ch. m. c.	14 43
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, Rev. D. D. Tappan,	10 00
Plymouth, A friend,	10 00
Plympton, La. 26.55; a friend, 10;	36 55—56 55
Trumton and vic. Aux. So.	
Dighton, Central cong. so. m. c.	7 37
Seakonk, Cong. ch. and so. to cons.	
Rev. JAMES SAGANAVA an H. M.	50 45
Rochester, Spring-st. ch.	10 40—67 82
Worcester co. Central Aux. So. A. D. Foster, Tr.	
Auburn, Gent. 95.91; S. L. Rice, for tracts for Nestorian miss. 2.65;	97 06
	5,054 45

A friend, 5; Cambridgeport, 1st evan. cong. ch. 900; Chelsea, Winnisimmet ch. m. c. 34.01; E. Cambridge, evan. cong. ch. m. c. 11.35; Lowell, Appleton-st. ch. and so. 37; Lynn, 1st par. Sabbath gift so. 107.10; N. Reading, cong. ch. and so. 22.51; Salem, Tab. ch. and so. (of wh. fr. Abnerus T. BROOKS, 100; GEORGE C. HODGSON, 100; wh. cons. them H. M.) 774.40; m. c. 20.39; s. s. class, 2; D. H. G. dec'd, 5; Waltham, a friend, 10; W. Cambridge, A. W. a new year's off'g for hea. chil. 1; unknown, 3;	1,299 96
	6,377 41

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 1,350.) 400; Auburn, Erastus Stone, by W. Law, 300; less exp's, 100; Boston, Miss Mary Al- dritch, by G. D. Dutton, Ex'r, (prev. rec'd, 100.) 100; Foxboro', Mrs. Sarah Paine, by Warren Bird, Adm'r, (prev. rec'd, 150.) 325; Warwick, Mrs. Abigail Wheaton, by Samuel D. Wheaton, Ex'r, 100;	1,125 00
	7,502 41

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greenwich, A friend,	100 00
Westport, A friend,	13 00
Wilton, J. G. Rowland,	10 00—123 00
Hartford co. Aux. So. A. W. Butler, Tr.	
E. Windsor Hill, for hea. chil.	9 25
Newington,	10 00
W. Hartford, m. c.	16 17—98 40
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, S. cong. ch.	50 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook, by O. Stillman,	58 00
New Hartford, North, (of wh. fr.	
Mrs. E. B. Brown, for Eliza Mar- tin, Ceylon, 12.)	54 09
Sharon, 1st cong. ch.	88 00
Torrington, Mrs. P. Beach,	50 00—320 09
Middlesex Asso. S. Stillman, Tr.	
East Hampton, Cong. ch. and so.	81 00
New Haven City Aux. So., A. H. Maltby, Agent.	
New Haven, Mrs. Abby Salisbury, 150; unknown, 25; 1st ch. and so. 30; Col- lege-st. ch. G. Hallock, 100; N. ch. s. a. for Sewall Dutton, Ceylon, 40; Union m. c. 35.55; Yale college, m. c. 9.45;	380 40
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Branford, m. c.	10 25
Norwich and vic. and New London and vic.	
F. A. Perkins, Tr.	
Lisbon, Hanover so. E. W. R. and E. R.	50 00
Montville, Gent. and la.	5 00
Norwich, 1st so. m. c. 40.38; s. s.	

class, for Mr. Stoddard, Orooniah, S. 2d and Main-st. cha. m. c. 6.13; 53 51—108 51	
Windham co. Aux. So. J. S. Gay, Tr.	
Hampton, Ch. and so.	30 41
Westford, m. c.	16 00—46 41

Centrebrook, A friend,	1,078 08
	15 00
	1,093 08

Legacies.—Franklin, Mrs. Lucy McCall, by A. Woodward, Ex'r, (prev. rec'd, 1,000.) 313.40; Gilead, Miss Abigail Merrill, by J. E. Hutchinson, Ex'r, (prev. rec'd, 1,100.) 200; Griswold, Oliver Coit, by F. A. Per- kins, (prev. rec'd, 700.) 200; int. 8.40;	721 80
	1,814 88

## RHODE ISLAND.

Barrington, m. c. 5; la. benev. asso. 11; Westley, Cong. ch. and so. 20;	36 00
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## NEW YORK.

Auburn and vic. H. J. Sartwell, Agent.	
Auburn, 1st pres. ch.	22 16
Geneva, 1st cong. ch. 11.29; 1st pres. ch. 23; L. G. 1;	35 39
Moravia, Cong. ch.	37 00
Skaneateles, Pres. ch.	5 00
	99 55

Ded. disc. 98 87

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Brooklyn, 1st R. D. ch. 77.92; m. c.	149 72
71.80;	
Bustwick, R. D. ch. m. c.	11 00
Chatham, do. do.	5 58
Hudson, do. do.	37 00
Kinderhook, do.	200 00
Middleburgh, do. m. c.	52 00
New York city, Collegiate ch. m. c.	
North, 17.41; Ninth-st. 99.91;	170 82
21st-st. R. D. ch. m. c. 53.50;	16 43
Nyack, R. D. ch.	41 00
Williamsburgh, do.	684 15
	1 00—683 15

	864 15
Ded. postage, &c.	1 00—689 15
Geneva and vic. C. A. Cook, Agent.	
Geneva, Pres. ch. G. P. Mowry, 25; W. H. S. 2; juv. fem. miss. so 10;	37 00
Lysander, Mrs. M. T.	10 00
Oswego, 1st pres. ch. 132; m. c. 148.72; s. s. 40; Rev. Dr. and Mrs. Condit, for Gilbert Mollison, Ceylon, 24; G. Mollison, for W. H. Watsler, Ceylon, 30; D. Lake, for Ann Dubois Lake, do. 30; 2d pres. ch. 36.40; disc. 8c;	421 04—488 04
Greene co. Aux. So. J. Doane, Tr.	
Durham, Pres. ch. m. c. 32; Rev. Dr. Williston, dec'd, 20;	52 00
Hunter, Pres. ch. m. c.	10 00—62 00
Monroe co. and vic. E. Ely, Tr.	
Nunda, La. miss. so.	20 25
Rochester, Brick pres. ch. 160; s. s. for James Beggs Shaw, Ceylon, 20; fem. miss. prayer cir. 10;	130 00
Sweden, P. Sutphen	20 00—170 25
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
Cash, by F. Bronson, Ex'r, 100; L. R. Ab- bott, dec'd, for ed. of Jewish chil. in Jerusalem, 30; young la. of Spingler Inst. for do. 30; Brooklyn, ch. of the Puritans, 1,091.91; S. pres. ch. 48.97; 2d cong. ch. (of wh. for Miss Fiske's sch. 15; for sch. in Madras, 15; for Batti- cotta sem. 15; for Gaboon m. 15;) 150;	2,514 31
Oneida co. Aux. So. J. Dana, Tr.	
Clinton, Cong. so.	240 78
New Hartford, Ch.	40 00
Paris, Cong. ch.	16 00
Sangersfield, do.	16 50
Utica, 1st pres. ch.	168 99



Osego co. Aux. So. D. H. Little, Tr.	
Milford, Rev. L. M.	9 00
Richfield Springs, Pres. ch.	30 00—32 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Coll. at anniv. meeting,	12 88
Brasher Falls, Pres. ch. E. S. Hubbard,	25 00
Canton, Pres. ch.	35 00
E. Stockholm, Cong. ch. m. c. 11,25;	
L. C. 5; J. H. 5; Master P. 25c.;	21 00
Gouverneur, Pres. ch. 40; m. c.	
30,87; com. fund, 4,69; indiv.	
2,75;	68 31
Heuvelton, Cong. ch.	9 85
Hopkinton, do. 29,75; m. c. 5,90; D.	
D. 1; Miss E. S. dec'd, 1,25;	37 90
Madrid, Cong. ch.	15 00
Norfolk, Miss M. W.	1 00
Ogdensburgh, J. F.	5 00
Parishville, Cong. ch.	6 00
Pierrepont, Cong. ch.	4 50
Potsdam, Pres. ch. 51,25; Rev. E.	
W. P. 5;	56 35
Waddington, s. s.	5 75
	304 14

## Ded. disc.

2 29—301 85

Washington co. Aux. So. M. Freeman, Tr.	
North Argyle, Pres. ch.	37 56
Whitehall, 1st pres. ch. 77,50; m. c.	
15; pres. ch. 147; m. c. 86;	328 50—366 06

5,175 65

Ambor, J. W. 3; Astoria, pres. ch. m. c.	
35,88; Ballston, Rev. H. W. B. 4; Bell-	
port, cong. ch. m. c. 93,13; Champion,	
cong. ch. 19; fem. char. and benev. so. 6;	
less c. note, 5; Cohocton, W. H. 1; Don-	
ton, pres. ch. 6,10; m. c. 7,67; juv. m. c.	
9,75; E. Groton, cong. ch. and so. 10; Mr.	
and Mrs. K. 10; Fayetteville, youth's miss.	
asso. for Baraka, W. Africa, 3; Fredonia,	
pres. ch. 44,70; Greenport pres. ch. m. c.	
25; Hannibal, A. W. 5; Harpersfield,	
cong. ch. 58,04; L. P. m. box, 1,36; Jama-	
ica, pres. ch. m. c. 8; Leyden, M. A. L. for	
Aintab miss. 4; Little Falls, 1st pres. ch.	
coll. and m. c. 64,88; Lumberland and	
Barryville, cong. chs. 3,75; Madison, cong.	
ch. coll. and m. c. 55; L. N. R. 25; A. H.	
10; A. W. 10; Masonville, Mr. Smith's	
cong. 14; a son of J. R. 1; Medina, 1st	
pres. ch. s. s. class, 1; Meredith, cong.	
ch. and so. 8,65; Middleburgh, three girls,	
for ed. soc. chil. 1; Orient, D. A. T. 5;	
Oriskany Falls, coll. 6,37; Schenectady,	
R. D. ch. inf. class, 1,60; Van Buren	
Centre, Mrs. H. W. 4; Wadham's Mills,	
ch. and so. 1,50; Walton, 1st cong. ch. 45;	
Whitestown, united pres. ch. coll. and m.	
c. 51,31; Willsboro', Rev. E. N. 10;	508 96

5,773 91

Legacies.—Utica, Apollon Cooper, by James	
Dana, (prev. rec'd, 122,37.)	133 75

5,907 66

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, Tr.	
Middleboro', 1st R. D. ch.	27 25
Montville, R. D. ch.	32 75
Newark, 1st do.	80 00
New Brunswick, 1st do. Miss Van-	
arsden,	20 00
New Durham, R. D. ch. m. c.	57 56
Windham, S. E. Morris,	9 00
	219 56
Less postage, &c.	56—219 00
Blomfield, pres. ch. 25; Rev. T. S. W. 5;	
Elizabethtown, 2d pres. ch. (of wh. fr.	
Fred. A. White, dec'd, 50; Lower Road	
sch. house, m. c. 17;) wh. cons. Rev.	
David H. PIERSON an H. M. 594,25;	
Mendham, pres. ch. 44; Newark, 3d pres.	
ch. m. c. 26,57; Orange, 2d do. young	

people's miss. so. 25; Rockaway, pres. ch.	
97,34;	817 16

Legacies.—Morristown, Mrs. Charlotte R.	
Arden, by Rev. O. L. Kirtland, J. W.	1,636 16
Poinier and J. N. Tuttle, Ex'rs,	2,000 00
	3,636 16

## PENNSYLVANIA.

A friend, to cons. Rev. JAMES M. CROWELL	
of Philadelphia, an H. M. 100; Abington	
Centre, L. R. 5; Allentown, pres. ch. 9;	
Athens, pres. ch. m. c. 25,05; Catawauqua,	
pres. ch. 21,64; Dundaff, pres. ch. m. c. 7;	
a friend, 3; Easton, Ophel. so. of fem.	
sem. 5; Harrisburg, 1st pres. ch. C. F. W.	
10; Honesdale, pres. ch. 166,64; Mantua,	
1st pres. ch. youth's miss. so. for Zulu	
miss. S. Africa, 20; Mt Pleasant, pres. ch.	
and so. 29,50; Mullinger, pres. ch. 3,58;	
Newville, Miss I. L. 10; Norristown, pres.	
ch. 18,25; juv. miss. asso. 4; Philadelphia,	
Miss T. B. 20; Rev. A. Rood, 8; Clinton-	
st. pres. ch. m. c. 76,70; 1st pres. ch. Mrs.	
Hildeburn, 20; Green Hill pres. ch. indiv.	
1; Sewickley, Rev. J. S. Travelli and fam.	
5; Shirleysburg, John Brewster, 100;	688 36
Legacies.—Wells, Joseph B. Roy, by Rev. J.	
L. Riggs,	10 00
	698 36

## DELAWARE.

Drawyers, Pres. ch. 10,18; Pencader, do.	
11,15; Port Penn, do. 7,44;	25 77

## MARYLAND.

Baltimore, Fem. mite so. for Margaretta E.	
and Mary Anne Armstrong, Ceylon, 40;	
Elkton, pres. ch. 15,50;	55 59

## VIRGINIA.

Bedford co. Peaks pres. ch. 6; Harrisonburg	
and Cook's Creek, Ch. la. miss. so. to cons.	
Rev. PATTERSON FLETCHER an H. M. 50;	55 00

## NORTH CAROLINA.

Rocky River ch. m. c.	10 00
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## SOUTH CAROLINA.

Charleston, Cit. ch. indiv. 13; int. on Mrs.	
E. L. Simon's legacy, by Rev. Dr. Post,	125 00
112;	

## GEORGIA.

Savannah, R. Dunning,	6 00
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## OHIO.

Western Reserve Aux. So. by Rev. S. G. Clark.	
Aurora, 12,57; Berlin, 15,57; Bloom, 5,94;	
Chagrin Falls, 34,06; Chatham, 30; Clar-	
endon, 30; Cleveland, 1st pres. ch. J. A. E.	
2; Dover, 15; Elyria, coll. 28,54; H. E.	
10; H. P. and wife, 10; Rev. D. A. G. 10;	
Grafton, juv. miss. so. 3,01; Greenfield,	
7,75; Rev. A. K. B. 5; Hudson, Wes. Res.	
coll. 20,40; Huntington, 10,16; S. Clark,	
30; la. sew. so. 4,06; Johnston, 2; Lyme,	
coll. 18; C. S. 10; J. S. 10; Mantua, 5;	
Margaretta, wh. and prev. dona. cons. Rev.	
HENRY A. ROSSITER an H. M. 30,80;	
Melmore, 8,28; Painesville, 10; Persa,	
7,61; Republic, 2,76; Ruggles, 2,66; Sher-	
field, 6,90; Sherman, 3; Solon, 8; Wel-	
lington, 40,75; Rev. A. B. Clark and wife,	
24; 2d. De W. 10; West Mill Grove, 4;	574 61
Akron, 2d cong. ch. and so. 55,63; Canton,	
Mr. Buckingham's cong. 40; Farmington,	
Centre ch. 2,50; Hudson, 1st cong. ch. m.	
c. 6,64; Bible class miss. asso. 4; Union-	
ville, Rev. H. D. 5; Worthington, Mrs. H.	
L. Porter, to cons. Rev. W. D. Goodman an	
H. M. 50;	163 77
	738 36

## ILLINOIS.

By Rev. I. M. Weed.

Batavia, cong. ch. m. c. 10; Chicago, 3d pres. ch. m. c. 6; Dover, cong. ch. m. c. 35; Geneseo, do. m. c. 8; Knoxville, pres. ch. 13; La Fayette, cong. ch. m. c. 7.50; Laws Ridge, do. 3; Libertyville, do. 2.05; Lisbon, do. 7; Lockport, do. 11; Millburn, do. 9; Morris, do. 15.37; Osceola, do. m. c. 9.50; Oswego, cong. ch. 3.38; Ossa dist. 1.47; Peru, pres. ch. 6; Richmond, cong. ch. 5; Rockford, 1st do. 11; fem. miss. so. (of wb. for a girl in Mrs. Bridgman's sch. Canton, 35, 37; Rushville, pres. ch. 92; Sharon, cong. ch. 2; Spoon River, do. m. c. 3; St. Charles, do. 90; Sycamore, do. m. c. 7.50; Toulon, do. 12; Tremont, do. 3; m. c. 13; Udon, do. 3.25; Vermilionville, do. m. c. 7; Waukegan, do. 32.18; dad. disc. 1.36; Berrytown, cong. ch. m. c. 9.37; s. s. for Gaboon m. and c. f. 10; Duquoin, Rev. J. W. 3.35; Jacksonville, 1st pres. ch. indiv. 214.90; m. c. 39.93; s. s. miss. so. for ed. hea. youth, 60; wh. cons. JOEL CATLIN, Mrs. ELISA AYRES, and Mrs. ELIZABETH C. DUNCAN H. M.; Manchester, pres. ch. m. c. 2.85; Rockford, 3d cong. ch. s. s. 3.38; Waynesville, coll. 5; Winchester, pres. ch. m. c. 38.90; s. s. 9.35;

## MICHIGAN.

Armada, juv. miss. so. 3.40; Armada and Bruce, cong. ch. 36.60; Flint, S. H. A. Lodge, 9; Gull Prairie, pres. ch. and so. 49.50; disc. 37c; Hillsdale, pres. ch. m. c. 5.40; s. s. for ed. hea. chil. 1.60;

## WISCONSIN.

By Rev. I. M. Weed.

Dodgeville, cong. ch. 5; Fond du Lac, do. 15.75; Geneseo, do. m. c. 4.72; Janesville, do. 7.52; Johnston, do. m. c. 2.17; Mt. Zion, do. wh. cons. Rev. S. M. THOMPSON of Johnston, an H. M. 50; Neenah and Menasha, cong. ch. m. c. 5; Palmyra, pres. ch. 12.61; Raymond, cong. ch. m. c. 24.30; Summit, pres. ch. 8.21; ded. disc. 50; Beloit, 1st pres. ch. 7; s. s. 8;

## IOWA.

Burlington, A. S. 2.50; Dubuque, a mem. of Mr. Holbrook's ch. 15; Garnaville, cong. ch. m. c. 3; Lyons, do. 2;

## ALABAMA.

Mobile, H.

## IN FOREIGN LANDS, &amp;c.

Aintab, Cong. 40; L. H. S. 5; for India, Alleghany, N. Y. Rev. W. Hall and fam. 50; Miss M. M. Hall, 35; Ellington, ch. 2; Old Town, m. c. 10.67; Miss S. Mudgett, 5; Amoy, J. H. Y. 5 00; Bombay, Rs. 615 11 2. Buenos Ayres, S. A. A. L. Van Blarcom, Ceylon, Ceylon Gov't. £100; Mr. Dyke, £60; miss. child. assn. £8. 12. 7.; J. C. Smith, for E. T. Smith, Oodoverille, £2. 1. 8.; Constantinople, Mrs. H. A. L. J. Hamlin, doc'd, Madras, for the English sch. Rs. 240; Rev. J. Herrick, 70; N. D. Parker, 200; Dr. Gill, 25; a friend, 12; Sandwich Islands, Hilo ch. 220; wh. cons. Rev. HENRY R. HOUGHTON, of Batticotta, Ceylon, Rev. SAMUEL C. CHURCH and GEORGE M. COAR, of Medina, N. Y. H. M.; boarding-school, 29; Mrs. Wetmore's sch. and other, chil. 4.56; Honolulu, 3d ch. for sup. of pastor,

436; m. c. 154.87; Kailua, by Rev. A. Thurston, 53; Kealahou, by Rev. J. F. Fague, 77.36; Kohala, ch. 100; Molokai, ch. for sup. of pastor, 457.97; m. c. 152.25; Wailuku, ch. for sup. of pastor, &c. 757.87; Miss Maria Ogden, 946; Wailua ch. 100; Waimea, chs. 200; s. s. 3; Rev. L. Lyons and fam. 10; 3,001 88 St. Petersburg, Russia, Mr. and Mrs. W. C. Gellibrand, 200 00 St. Stephen, N. B. 1st cong. ch. la. sew. cir. for male sem. at Orooniah, 100 00 Tuscarora, m. c. 13 24 4,864 00

Donations received in April, \$24,121 55

Legacies, 4,020 55

317 84 TOTAL from August 1st to April 30th, \$28,142 10 \$204,818 93

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, \$315 88

## DONATIONS IN CLOTHING, &amp;c.

Bridgeport, Ct. A box, fr. C. M. Minor, for Mr. Ladd, Broosa. Brooklyn, N. Y. A box, fr. Mr. Ingersoll, for Dr. Shelton, Madras; do. fr. Mr. Clark, for Mr. Parsons, Salonica; a bundle, fr. Armstrong juv. miss. so. for Mrs. Bridgman's sch. China. Cincinnati, O. A box, fr. 3d pres. ch. 86 00 Cincinnati, Vt. Do. fr. fem. benev. asso. for Mr. Folsifer, Ojibwa miss. 29 50 Craftsburg, Vt. A box, fr. la. asso. and juv. sew. so. for Alleghany m. 18; do. for La Pointe, 25; 43 00 Fairhaven, Ct. A box, from girls' miss. asso. for hea. girls, Ceylon, 15 00 Flushing, N. Y. A bundle, fr. Miss Ann Gilbert, for Mr. Steeking, Orooniah. Georgetown, O. A box, for Mr. Hopkins, Lac-qui-parle, 67 53 Gratton, O. Clothing, 6 99 Hartford, Ct. A box, fr. Miss F. A. Strong and young la. of fem. sem. for Mr. Potter, Alleghany. Jersey City, N. J. A bundle, fr. Mrs. Emeline Jenkins, for Mrs. Breath, Orooniah. Morristown, N. J. A box, fr. W. C. Tucker, for Mr. Dodd, Salonica. Newark, N. J. A bundle, fr. Mr. Darcy, for Dr. Ford, W. Africa. New Haven, Ct. A box, for Rev. Eli Smith, Beirut. New York Mills, A box, fr. la. for Salonica, 45 00 New York City, 50 Greek Bibles and 50 Greek Tes. fr. Amer. Bible So. for Salonica miss.; a box, fr. 11th pres. ch. for Mr. Ford, Aleppo; do. fr. C. H. Merry, for Mr. Breath, Orooniah. Niagara Falls, N. Y. 32 reams paper, fr. A. H. Porter. Red Oak, O. A box. Springfield, Ma. 25 Annual of Scientific Discovery, 1851, fr. G. & C. Merriam. Utica, N. Y. 3 tin boxes for S. W. Williams, Canton. Washington City, D. C. A box, from Rev. J. R. Eckard, for Mr. Wilson, W. Africa.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel-cloth, flannel, domestic cotton, etc.